

A  
COMMENTA-  
RIE VPON THE  
LAMENTATIONS  
OF IEREMY:

*Wherein are contained; first, the method and order*  
of euery Chapter layd open in severall Tables; then, a literall inter-  
pretation of the text out of the Hebrew, with a Paraphrasticall exposition of  
the sense thereof: Afterward, a collection of diuers doctrines, gathered some-  
times out of a whole verse in generall, or from the coherence of the text;  
and sometimes out of the particular words of the same; with examples,  
now and then, shewing how the same doctrines haue been veri-  
fied in experience; Moreouer, the reason or prooffe of e-  
uery doctrine; and lastly, the particular vses, that  
are to be made of them, for the edificati-  
on of the Church of God.

IEREM. I3. 22.

*And if thou say in thine heart, wherefore comes these things vpon me? for the multi-  
tude of thine iniquities, are thy skirts discovered, and thy heeles made bare.*



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To the Christian Reader, grace, mer-  
cie, and peace from God the father,  
and from our Lord Iesus Christ.



*I*s, and hath been long time a question  
more enquired into upon occasion, then  
soundely weyed for the good of Gods  
Church, whether there be any moe waies  
of right handling the Scriptures the one?  
and if there be, which is the best thereof  
The solution whereunto (as appeareth by  
the infinit varietie of preaching among vs Englishmen more  
then in al the Churches of God besides) hath bin, that there are  
indeed diuers maners of preaching, which may all be profitably  
used for the edification of the body of Christ. But if the prag-  
tise of many be well weyed, it will easily appeare (supposing that  
there be diuers) that we haue been very carelesse to enquire af-  
ter the best and to use it. For, whilest some giue themselves, up-  
on the least occasion, to enter into a common place of Dixinitie,  
and to handle it most largely (which is the right way in Cate-  
chising and laying the foundations of Religion) and others la-  
bour to shewe themselves learned in the tongues, and humaine  
Artes, or of great reading in diuine and heathen writers, we see  
that the people is brought either into such amazednesse, as they  
thinke that any thing may be made of the Scriptures, or to such  
an unsetlednesse in iudgement, as they rather hunt after va-  
rieties of teachers for their straunge maner of preaching, then  
for sound instruction for their owne edification. How this sore  
may bee cured, I will not take upon me precisely to say for it is  
easier rightly to espie a fault, then to shew the way to amend it,  
and it may be that there is not one, but diuers causes of this en-  
ormitie, some whereof are growne to such vlcers, as may not  
without danger bee touched. Onely I will bee bold to say some  
thing to the question propounded before, not so much strining

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whether there be diuers kinds of teaching, as labouring to shew such a way as must needs be the best and most profitable. First therefore wee are to know that the end wherefore Christ Iesus when he ascended into heauen, and leading captiuitie captiue, gaue gifts vnto men, was for the edification of the bodie of Christ, Eph. 4. 12. that is, to build up Gods people in the true knowledge of his holy word, and so to confirme them in the faith, and reforme them in their lines. Now to the end that this may be done, I suppose euery one will confesse first, that the workemā whom God hath fitted to this great worke, must be that scribe taught vnto the kingdome of heauen, which is like vnto the householder that bringeth out of his treasure things both old and new, Mat. 13. 52. that is, furnished with all kinds of knowledge meet to expresse Gods will to his people in most effectuall manner: Then it cannot be denied, that seeing it is only the word of God that can perswade the conscience, the first thing that is to be done in the right teaching of the same to Gods people, must needs be, the cleere and euident deliuerance of the sense of the text in hand; that out of the same, as from a fontaine that runneth cleerly, all that he is further to deliuer may be seene to be deriued. Secondly, seeing what soeuer was written aforetime was written for our learning, Rom. 15. 4. it must needs be that euery sentence of the holy Scripture containeth in it (at least) one generall doctrine; and therefore the sense being once understood, the next thing that is to be considered, is, the collecting of the same out of the text, in such plaine and manifest maner, as must needs be acknowledged in the conscience of the hearers to be so; which being enlarged by the examples and testimonies of the Scriptures, and manifested by the force of reason grounded vpon the same, must needs take such roote in the consciences of the hearers, as they shall either be thoroughly perswaded of the truth of it (if it be rightly and effectually handled) or haue such a print therein as shall conuince the same. Thirdly, seeing the generall doctrine is like vnto goodly meat set vpon the table before young children, which needeth to be carued vnto them, that euery one may haue his portion in due season, Mat. 24. 45. Therefore is the right use to be propounded vnto them of the same doctrine, that it may appeare how it is

profitable.

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profitable, either for all Christians in generall, or for certaine speciall ones in particular. This is that which the Apostle meaneth when hee saith, that the whole scripture is profitable to teach, (that is, to learne doctrine out of it, and not onely so, but also) to improve, (that is, to confute all errors contrary to wholesome doctrine) to correct, (that is, to reprove the misbehaviours of them that walke disorderedly) To instruct in righteousness, (that is, to direct Gods people in all the waies of godlinesse) 2. Tim. 3. 16. yea and to arme vs with patience and comfort in all kindes of trouble, Rom. 15. 4. This course being taken by the Preacher shall not onely free him from the slander of running out of his text, but also be so profitable for the hearer, as experience shall proove this kinde of teaching to bee such as is not iustly to be excepted against. But is not this (will some say) a great iniurie offered unto others that preach after another fashion, and a straightning of the gifts of Gods spirit which are diuers, to some thus, and to others thus, and yet by the same spirit wrought to the edification of the Church of Christ? I answer, first, as concerning men, let them bee assured that they haue a warrant out of the word, & a perswasion in their hearts, that the care of Gods glory and desire of edifying his people did leade them to their maner that they use, and then is all this nothing against them, but directly for them. Secondly, the commending of one kind of teaching as most profitable, doth no way bound the spirit of God further then it hath pleased the Lorde to limmite himselfe by the rules of his own word. I confesse that God giueth vnto diuers men diuers measures, and to some to excell in one thing, and to some in others, for one hath an excellent dexteritie in interpreting the text; another can in speciall maner gather doctrines; another exceedeth in application, but let it be considered that all these are branches of that method hit hertocommended vnto vs: so that, whosoeuer is endued with speciall ability and facilitie in one of these, must labour also to performe the other aright, & not to account it a course different from his owne, further then that one doth his duetie in greater measure & in a higher degree then another. Yet would I not so be understood, as though I did affirme it of necessitie to gather euery doctrine at all times that the text may afford, or

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out of euery doctrine to deriue both matter of reproofe, correction, instruction, patience, and comfort. For albeit I doe not doubt but that the word of God, being, as God himselfe is, infinitely rich euen in euery sentence for euery branch of edification: yet seeing the deniding of the word of God aright, is the wisdom of the wise steward to dispence the same in due season, it belongeth to the teacher to see what is most meete and expedient that way, who shall often discerne apparant necessitie to stand vpon one, when there is as euident reason to omit, or, at least, not to urge or enlarge the other: and therefore, as it is a sure ground for the hearer to learne to discerne of, and chuse his teacher by his abilitie and dexteritie in expounding the text, & gathering the doctrines out of the same: so is it hardly within his power to iudge either of his choise of doctrines or of the vse & application that he maketh (so that he vse none but that which is sound and agreeable to the text) sauing so farre as concerneth his owne edification in particular. This I am sure of (for I haue seene it in continuall experience) that the want of this way in the teacher is the cause that he often thinketh his text so barren, as he is glad to runne into by-ways to fill up his time, and so maketh his labour as water spilt vpon a stone that neuer profiteth any, and the want of power to see who handle the word of God aright, and grace to vse their ministerie ordinarily, is the cause, not onely of the gadding of the multitude (where they may easily come to varietie of teachers) but also of the rents and distractions that so many fall usually into; for if they had been seasoned with that heauenly teaching which the ordinarie ministerie of him that denideth the word of God aright, doth afforde, not onely their iudgements would haue been better informed to discerne the spirit of error when it is tendred vnto them, but also this wandring and confused kinde of teaching that many doo vse, would haue seemed unsauorie vnto them.

But my purpose is not, either to set downe any directions for the preacher, or to prescribe a course for the hearer, saue onely to shew, & that briefly, such a way as is proued by experience to be most comfortable for the minister, seeing his labour thereby to be blessed, and not to be in vaine, and most profitable to the hearer.

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*hearer, who shall thereby attaine to the greatest measure of knowledge and soundnes of iudgement. Now (because examples are the most easie way of teaching) I with the comfortable assistance of another brother, (who when this booke commeth to his hands may see his share in the trauaile thereof) hauing occasion to goe thorough the two first chapters of these Lamentations, and the most parte of the third, perceined that the method and master might be not altogether unprofitable vnto others: and therefore I renewed the chiefe notes that we had collected from the larger discourse thereof, and adding thereunto the other two chapters haue set the whole downe in such maner as thou seest. The particulars, I confesse, as they be set downe, are farre more brieft then when they were spoken, and more short then is meete to be vsed in any publike ministerie, or expected by any indifferent auditorie (for why should I trouble the Reader with large discourses in that which may as well be expressed in short sentences?) seeing I haue laboured to abridge rather then to enlarge any thing, which will be as profitable to the Reader of any tolerable vnderstanding, as if euery thing were amplified to the uttermost. For as to a Musitian that hath so much skill as to knowe the concords & rules of descant, it is as good a direction to haue the ground, as if he had euery seuerall poynt pricked out vnto him, seeing hee is inured with the maner of deuision vpon euery poynt according as it falleth out in the ground: so to him that is any thing well qualified either with the gift of teaching, being a minister, or of hearing with iudgement and discretion being a priuate person, this short handling of these chapters may bee as plaine a direction vnto him as if euery poynt were amply enlarged.*

*To conclude, that thou mayst the better perceiue and reape profit by this present exposition, vnderstand that in all things I haue laboured for breuitie: and therefore it may peraduenture seem somewhat obscure, especially seeing how the doctrines are gathered out of the text is seldome set downe; yet for the better direction therein I haue expressed in another character the words, or at least some part thereof with, &c. out of which it doth arise. I am somewhat more plentiful in the two first chapters, then in the rest; partly because the same things do oftner*

*occurre,*

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occurre, and that now and then in the selfesame wordes; and partly that it may appeare what varietie and abundance of matter is containd in the holy scriptures; and yet where the greatest plenty is expressed, I have not set downe all the doct-  
trines that my selfe could haue collected, much lesse that which the text in it selfe containd: for who can draw that fountain drie, which is bottomlesse? this I doe therefore say, that euery man, who either hath the calling to teach the word of God vnto his people, or prepareth himselfe to be furnished therewith, when the Lord of the vineyard shall set him on worke, may be prouoked and allured to take paynes, and to pray for a blessing vpon his labours that way, which he may haue good hope (using the meanes) to attaine vnto, seeing so great riches be there to be obtained, by the handes of all those that rightly digge therein. The Lord make vs able and willing to trauaile with all care-  
fuines in that heauenly labour of searching out the unspeake-  
able treasures of knowledge and wisdom that lye hid-  
den in his blessed worde, and vouchsafe so to blesse  
vs therein, as may be meet to his glory, the  
good of his poore Church, and the  
endlesse comfort of our  
owne soules.

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expositi-  
on in 10.  
verses for  
their misfe-  
rites,

generall vpon  
the whole  
kingdome, in  
7. verses,

propounded in the 1. verse.

thing she is }  
darkned, 1. verse.  
throwne downe.  
causes, Gods }  
anger.

forgetting of her.  
building, 2. verse.

remouing }  
her }  
glorie in }  
rulers,  
strength, 3. verse.  
his angrie hand, 4. verse.

laying on them }  
destruction, 5. verse.  
place.  
Circumstances, 6. verse. }  
time.

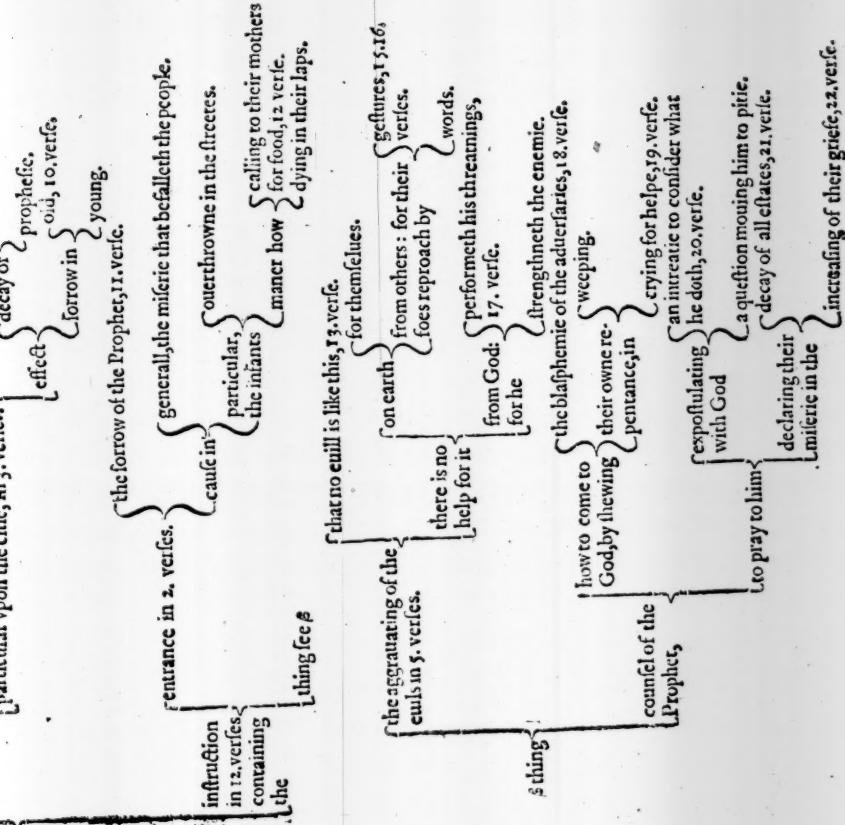
religion in 2. verses, }  
thing }  
Altar, 7. verse.  
Sanctuarie.

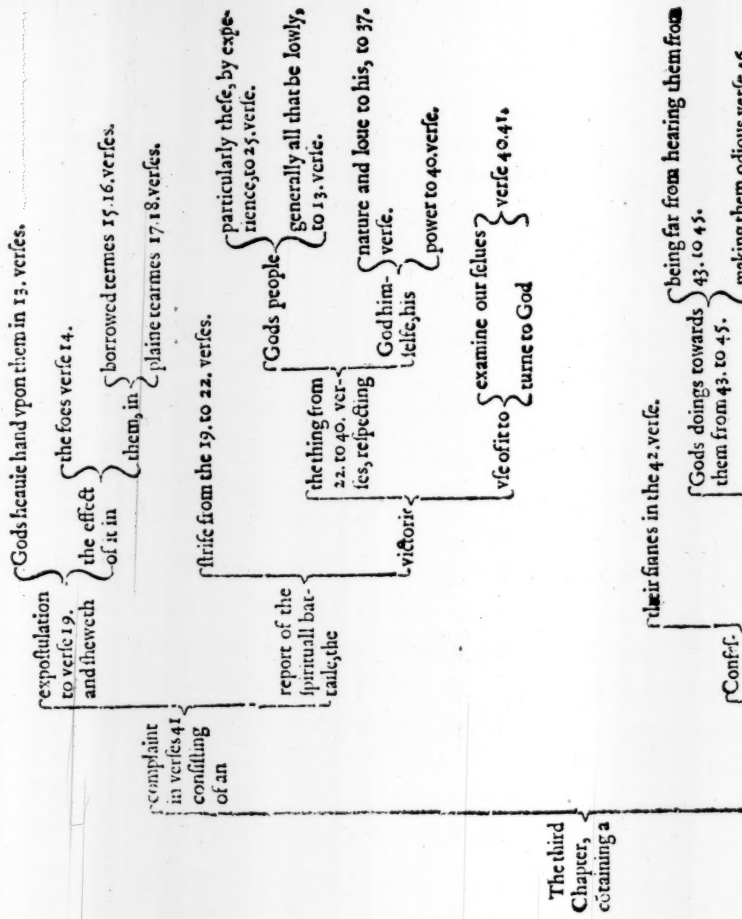
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walls, 8. verse.  
gates, 9. verse.

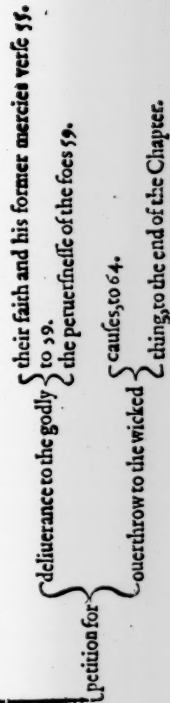
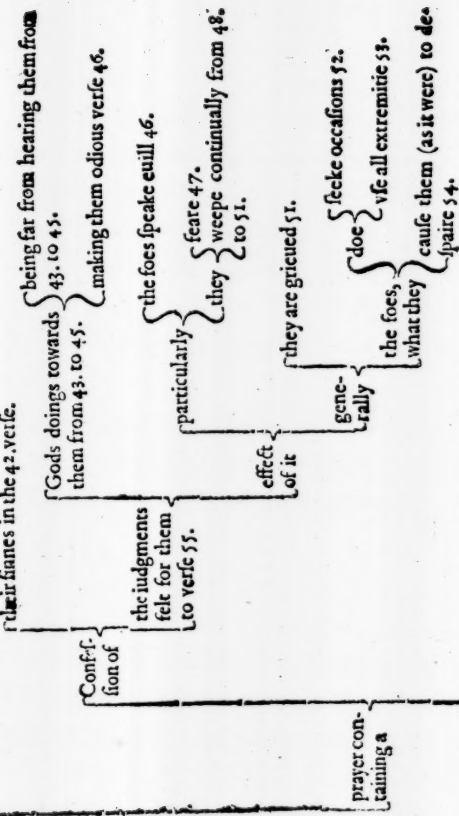
decay of }  
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prophecie,  
old, 10. verse,  
sorrow in }  
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particular vpon the citie, in 3. verses.









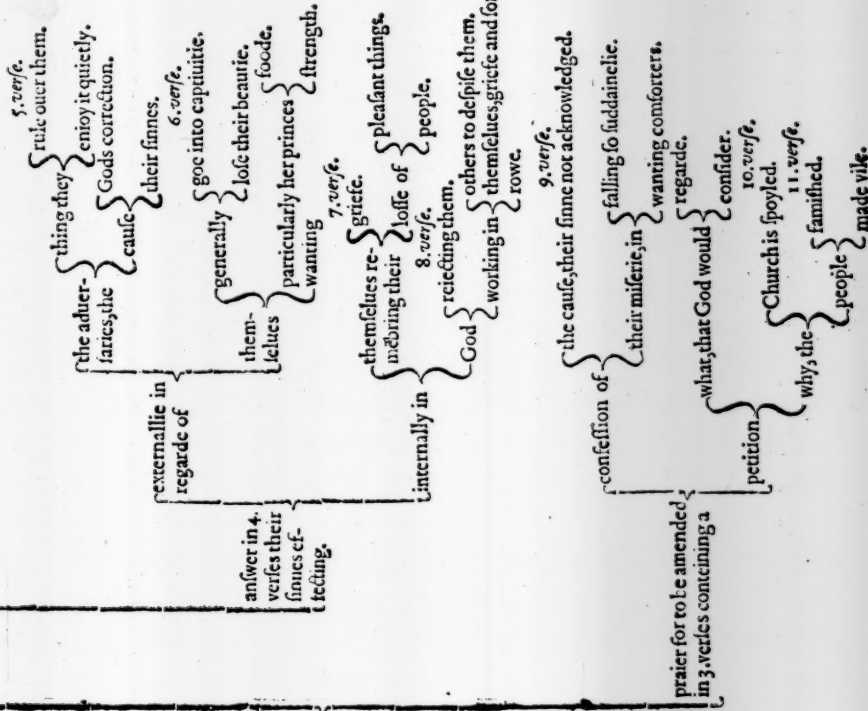
# The Lamentations of Jeremiah in a Table.

discouraged in eight verses by	question in four verses how these talents came upon the	Cite in ge- nerall	alred	1. <i>verse.</i> folitarie.
			made	tributarie.
			was	populous.
				famous.
people in par- ticular	their out- ward estate the	how affec- ted with it, the	thing	2. <i>verse.</i> mourneth.
			is not comforted	
			cause her	
			friends	
the overthrow of religion in regard of the	thing	are against her.	3. <i>verse.</i> flight.	
			finding no rest.	
			affliction.	
			at home	
place, that is de- solate, for that	cause	abroade, their foes	4. <i>verse.</i> peruile.	
			take them at	
			the vantage.	
			none come.	
the gates are shut vp.	parties	speciall	5. <i>verse.</i> virgins.	
			generall all professors.	
			rule over them.	
			thing they	

evils of the  
church and  
common  
wealth in  
11. verses

The first  
chapter con-  
taineth the

confession  
in 11. verses  
see \*



other nations in 8. verses, shewing that her punishment

is not of them, in 4. verses, by

generall consideration of her sorrow, being greater than of any other, 12. verses. from God.

Gods owne hand, what

particular by diuers allegories in the 13. 14. 15. verses, shewing the works of

it is, a

fire in her bones, 13. verse.

inare to her feete.

generally, ouerthrow.

effecteth

particularly in her

desolation.

heauinciffe.

whence their strength is, from God,

remembering her sins, 14. verse

taking her strength from her.

Gods instruments

generally, keepe her vnder.

what they doe

read her vnder, 15. verse.

aine termes

breake her strength.

particular-ly, in

borrowed speech, read the presse, &c.

want comforts, 16. verse.

expressed

haue desolate children.

that her  
punish-  
ment

\* Constra-  
tion or cal-  
ling of her  
estate vnto  
the cōside-  
ration of

ought to  
bee pittied  
of them  
in 4. ver-  
ses, cōci-  
ning her  
miseries  
in

gene-  
rall

aggravated  
by that  
which

is done of

God making all men their foes,

they are separated, as, &c. vers. 18.

God hath done it iustly.

sex, the captiuitie of

virgins.  
young men.

called vpon, 19. vers.

friends  
deceiued her.

condition

Church gouerners

who  
Priests.  
Elders.

seeke fooode.

what they do,  
die in the Citie:

Confession of their  
miserie, 20. vers.

aduersaries crueltie.

God in 3. verses, a

petition to  
be deliuered, 21. 22. verses.

punish the aduersaries.

want comforts, 16. vers.

haue desolate children.

generall in the 1. and 2. verses, the Temple destroyed, verse 1.  
Rulers despised, 2. verse.

question, expostulating the overthrow of all things in 10. vers.

A discourse of the evils that were vpon the Iewes in 20. verses, by

expressed from 3. to 9. verse.

in it selfe from 3. to 6. verse. their estate in

particular, verse. mothers crueltie in 3. in 3. and 4. verses, the infants hungrie in 4. verse. generally, abundance turned into penurie, 5. verse.

comparison, the punishment of Sodome, 6. verse.

by exemplification in 6. 7. 8. verses, by were most pure, 7. instance of the verse. Nazanites 7. 8. verses, who are blacke, 7. 8.

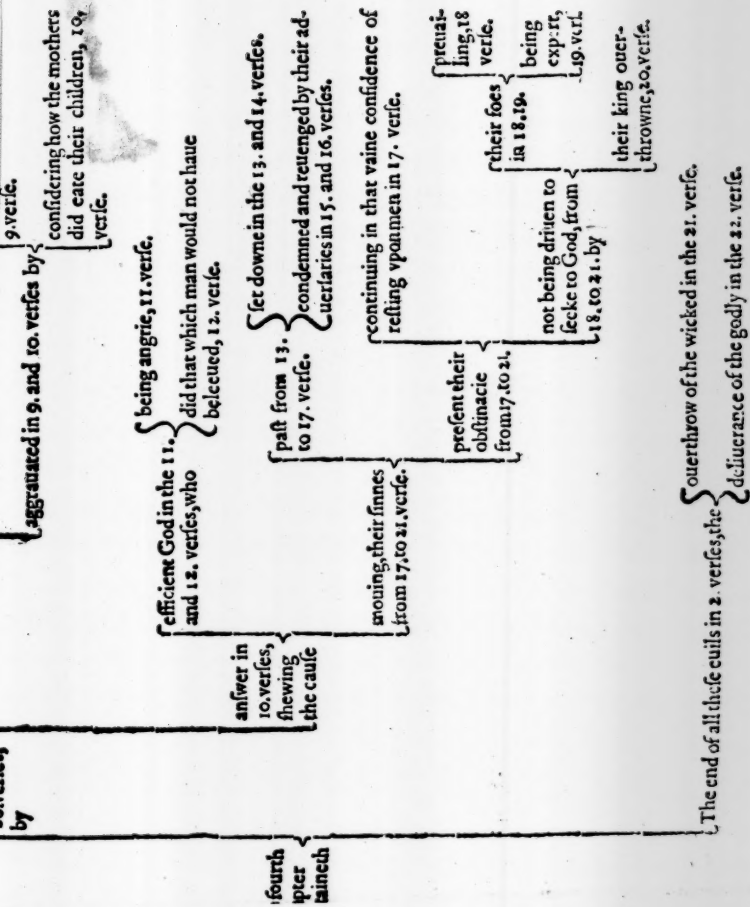
particular from 3. to 11. verse

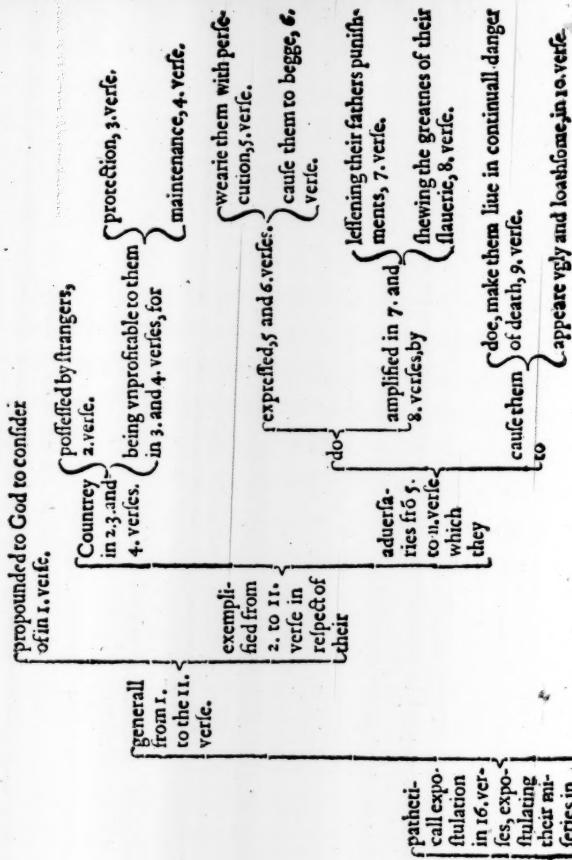
comparing death by sword to bee lesse then by famine, 9. verse.

aggravated in 9. and 10. verses by

considering how the mothers did eate their children, 10.







patheticall exposition in 16. verses, exposing their miseries in

upon whom, women, maides, Princes, Elders, young men and children, from 11. to 15. verse.

The fifth  
Chapter,  
containeth a

Upon whom, women, maides, Prin-  
ces, Elders, young men and chil-  
dren, from 11. to 15. verse.

particular from 11.  
to 18. verse,

what is wrought by the same in  
15. and 16. verse, decay of

joy and gladnesse,  
15. verse.  
prosperitie, 16. verse.

prayer in  
7. verses,  
contay-  
ning a

sinne, 16. verse.

confession in 16. 17.  
and 18. verses, of

calamities vpon their outward estate, 17.  
punishment for sinne,  
in 17. and 18. verses.  
desolation of the Church, 18. verse.

petition from 19.  
to the end to be

of whome it is desired, of God, 19. ve  
what it is, 30. verse.

restored  
whereunto, 21. verse.  
why, 22. verse.





## The occasion and argument of the Lamentations.

**W**Hether this excellent Booke was made vppon occasion of the death of Iosiah, beeing (as it were) the beginning of Gods heauie band vpon the Iewes for their contempt and abuse of his word so long foretold by the Prophets, which caused this seruant of God so exceedingly to lament, as is mentioned, 2. Chron. 35, 25, &c. Or rather vpon the ouerthrow of the Citie Ierusalem, and burning of the temple therein; it needeth not greatly to bee inquired, seeing it is euident that it was indighted by the spirit of God, and penned by the Prophet Ieremie, to drawe the Church of God into a serious consideration of their finnes that caused the same, and to true and vnfained repentance, earnestly praying vnto the Lord to remove his angry countenance from them, and to turne his grations fauour as in former time vnto them.

7.

### The first Chapter.



His Prophet purposing to expresse in most patheticall maner, the marueylous change that God had wrought in the estate of his people, by turning their famous prosperitie into moste wofull calamitie, doth vndertake the person of one astonished at a most lamentable and suddaine spectacle. For God hauing said of Ierusalem, *This is my rest for euer, here will I dwell, for I haue a delight therein, Psalm. 132, 14.* And yet notwithstanding the Citie was rased from the foundation, and vtterly destroyed, the Temple spoiled by the heathen, and consumed with fire, the king carried away captiue, his children first killed be-

fore his face, the Nobles murdered and the people scattered hither and thither, being the scumme of the world & a derision to all Nations, where they did become; it gaue such cause of amazednesse and astonishment, that the Prophet beginneth and proceedeth his speech in such maner as followeth.

Verse 2.

[How] that is, in what wonderfull maner, and by what strange means [*doth the citie*] . Ierusalem that famous place, being the praise of the whole earth, and terror to all Nations, being by Gods owne commaundement begun and perfected by those famous Kings so much feared and obeyed *Dauid* and *Salomon* [*remaine solitarie*] that is, her walles are cast downe, her houses decayed, her streetes growne ouer with grasse, none comming thither or going thence [*that was full of people*] that is, heretofore euerie house was inhabited, euery street replenished with commers and goers, great concourse and access of all kinde of people was there to be seene, from al Nations both farre & neere [*she is as a widow*] that is, she is as a woman hauing lost her husband not fought vnto by any, but mourning in a desolate corner [*she that was great among the Nations*] that is, not only of mighty power and authoritie, but also of great accompt and estimation, by reason of her famous victories against her foes, and that renowned Temple so sumptuouslie builded to the praise and seruice of God [*and Princes among the Princes*] that is, hauing many Nations subiect vnto her, and paying yearly tribute; which was especially in the time of *Dauid* and *Solomon*. 1. Chron. 18. 6, & 2. Chron. 8. 7. [*is made tributarie*] that is, is constrained to become a slave to other Nations, and to pay them tribute, in token of subiection to them, read 2. Kings 24 and 25. Chap. and 2. Chron. 36.

The doctrine that are to be learned  
out of this verse.

1 Doctrine. **G**enerally out of the whole verse, God often altereth the outward estate of his Church in this world. The truth of this doctrine appeareth, not only by the examples

examples of the scripture, especially in the Israelites and the Apostles; but also the stories of latter times, and euen by daillie experience. The causes mouing him thereunto are; first, that he might daillie declare himselfe the disposer and gouernour of all things: secondly, to take from vs (that doe naturallie settle our affections in the earth) all occasion of promising our selues any certaintie heere. The vse of this doctrine is; first, to prepare our selues to all conditions, whether prosperitie or aduersitie, sicknes or health, &c. according to the example of the Apostle *Phil. 4. 11. 12.* for else it is certaine, that affliction coming vpon vs, will be most grieuous and intolerable. Secondly, to teach vs to settle our affections vpon heauen and the things that leade thereunto, which is a most certaine anchor-holde, and will neuer faile vs, as this world will doe, euen in the most excellent things thereof.

*Doctrine.* [*how*] the maner of the speech teacheth this doctrine. It is our dуетie to striue with our selues to be affected with the miseries of Gods people. 2. *Chron 1 1. 2. 8. 29.* The reason hereof is; for that we are fellow-members of one bodie whereof Christ is the head. 1. *Cor. 12. 25. 26, &c.* The vse of this doctrine is; first, to reprove them that seeke onely for their owne good, not respecting the state of their brethren. Secondly, to teach vs to put on tender compassion and labour (according to our callings) to profite the whole church of God and euerie member thereof: els cannot we assure our selues to be liuelie members of that bodie.

*Doctrine.* [*was*] God giueth sometimes vnto his church 3 an outward estate that flourisheth both in wealth and peace. This appeareth in the example of this people, especiallie in the time of *Solomon* and other kings after him. The reasons hereof are; First, that he might giue his people a taste, euen of all kinde of earthly blessings. *Deut. 28. 2, &c.* *Psal. 84. 11.* Secondly, that they might haue all oportunitie to serue him, and euerie kinde of encouragement thereunto. The vse hereof is; first, to reprove the follie of Fryers and Iesuities that vnder take a continual voluntary pouerty, and afflicting of their own bodies, seeing euerie member is to be partaker of the com-

mon blessings that God bestoweth vpon his church. Secondly, it confuteth the opinion of them that thinke the Church of God to bee alwaies vnder the crosse outwardly. Thirdly, it teacheth vs to prayse the Lord that vseth al kind of meanes to manifest his loue vnto his seruants, which praise must be doubled by vs if we enioy any share of this outward prosperitie.

4 *Doctrin.* [*remaine solitarie that was, &c.*] The outward flourishing estate of Gods Church lasteth not alwaies, but is often changed into affliction and aduersity. This appeareth by the whole course of the scriptures: for the reason and causes hereof see the first doctrine. The vse is; to teach vs, to make the time of our peace most profitable vnto vs, to further vs in the waies of godlinesse; else, in aduersitie we either fall away, or at least the burthen will seeme intolerable vnto vs as wee see it is to such as promise to themselves continual prosperitie.

3 *Doctrin.* [*solitarie ful, &c.*] God often changeth the condition of his seruants in this life, from one extreame to another: examples hereof; *Ioseph*, from imprisonment to the estate of a Prince. *Iob*, from great riches and honour to extreame pouertie and reproach; the Israelites from intolerable seruitude in *Egypt*, to the most renoumed amongst the Nations. The reasons of it are, First, that his mightie power might appeare to all the world, especially to his Church. Secondly, that we may learne to ascribe all vnto his Maiestie, and nothing to our selues or any other. The vse is, to teach vs not to build vpon anie thing in this life, seeing it is so subiect to change; but in all things to feare and serue him that so we may haue comfort whether in wealth or want.

6 *Doctrin.* [*Was full of people*] It is a great blessing of God for a Nation to bee populous *Gene. 12. 2.* The vse is, to reprove them that murmur at the multitude of people in this land; and to teach vs to acknowledge it among the rest of Gods blessings bestowed vpon this land at this instant.

7 *Doctrin.* [*Princesse among, &c.*] God often maketh his people in their prosperitie most admired of all people in the world; this was verified in the Israelites often; and is seene vsuallie



usually in experience: the reason, First, that God may shew himselfe to loue his seruants: secondly, that the godly may knowe that godlinesse is not without rewarde, euen in this life: thirdly, that the wicked may haue all excuse taken from them, in that they are not allured to religion by such notable spectacles of Gods loue to them that feare him. The vse is, to teach vs whensoever the Lord dooth so either for our selues or others, to breake out into the praise of his holy name, and to growe in strength and courage to performe euery good duetie of our calling.

*Doctrine.* [*is made tributarie*] God often humbleth his 8 seruants vnder all his foes and their aduersaries; this was notable verified by this people in *Egypt*, and in this place. The reason is; their disobedience to his word, *Dent.* 28. 36. 37. The vse is; first, to shew vnto vs how great Gods anger is for sinne, that doth punish it so seuerely, euen in his dearest children: secondly, to teach vs not to measure the fauour of God towards our selues or others by the blessings or aduersities of this life seeing the wicked doe often flourish when the godlie are in great miserie, *Psal.* 73. 4, &c. and on the other side, the godlie doe prosper when the wicked are in great distresse, *Iosua.* 5. 1, &c.

Verse 2.

[*She*] that is, *Ierusalem* [*weepeth*] that is, for griefe of her prosperitie lost, and crosses vpon her, she breaketh out into teares [*continually*] that is not for a moment but without intermission [*in the night*] that is, her griefe is so great that it constraineth herto weepe when she should sleepe, and refresh her wearinesse with rest [*her teares runne downe her cheekes*] that is, her weeping in such abundance, as it causeth riuers of teares to distill from her eyes [*among all her louers*] that is, her neighbour Nations in league with her, the strangers that sought to her from farre, and merchants that resorted to her [*she hath none to comfort her*] that is, they doe utterly withdraw themselves from her, denying her all kinde of succour [*all her friends*] i. such as were most inward with her, and beholding to her [*haue dealt treacherously with her*] i. she trusting to them for helpe, they haue hindred her [*and*

*are her enemies*] i. become her foes, and doe her as much harme as they are able to doe.

1 *Doctrine.* [*weepeth*] according to the measure of Gods correcting hand vpon vs must our grieffe be. The reason, first, because God is sure to bee (at the least) so angrie as his rods are heauie. Secondly, our sinnes doe cause him to afflict vs, which we must repent of according to the measure of Gods anger against them appearing by his smiting of vs. The vse is, first, to reprove them that remaine vnrepentant, when the correcting hand of God is vpon them: secondly, to teach vs to increase in sorrowe and lamentation, seeing the troubles of the Church in generall, and our owne crosses in particular be daily increased.

2 *Doctrine.* [*weepeth*] weeping for sinne and the punishments thereof is such a signe of true repentance, as we must labor to shew forth, especiallie in the time of our calamitie common with the rest of Gods Church. The reason, first, because the heart appeareth then to bee truelie affected, when it breaketh out into teares. Secondly, the godlie haue alwaies (especially in the dayes of their humiliation by fasting and prayer) been brought thereunto, *Joel. 2. 12*. The vse is, to reprove our corruption, that can easilie bee brought to weepe for a worldly losse, but hardly for our sinnes, and the punishment thereof; which hardnesse of heart wee must labour against with all diligence, carefullie vsing all the meanes that God hath appointed thereunto.

3 *Doctrine.* [*none to comfort her*] It is a grievous plague to lack comforts in affliction; the contrary whereof is an exceeding blessing. The reason, because, first, the comfortable words and deedes of others will mitigate the sense of the miserie. Secondly, it addeth vnto the grieffe to be left alone in it. The vse is, first to shew vnto vs, that Gods people, whome he loueth, may be left destitute of all worldly friends, and yet remaine in his fauour as this people were: secondly, to teach vs to magnifie the name of God, & to esteeme our affliction very light vnto vs, seeing we haue so many friends so willing and readie to doe any thing for vs.

*Doctrine.*

*Doctrin.* [*dealt treacherously*] It is an intolerable griefe to haue friends become foes. The reason, because, first, wee put great trust in our friends and promise to our selues much assistance by them. Secondly, they hauing been most inward with vs, may doe vs more harme then those that we haue alwaies esteemed enemies. The vse is, to teach vs, first, to take heed with what men we make frendship. Secondly, not to be dismayed though our friends become our foes, seeing it hath been often the lot of the godly, but to seeke to God the more earnestly for his assistance.

*Doctrin.* [*none*] God often leaueth his people destitute of all outward helpe and comfort. The reason hereof see *vers. 1. Doctr. 5.* The vse is, to teach vs to rest vpon him alone, at whose disposition all things are, and not vpon anie outward thing, seeme it neuer so glorious to our outward eyes.

[*Judah*] i. the inhabitants of the kingdome [*goeth away*] i. *Verse 3.* willingly leaue their countrey, goods and dwelling, [*because of affliction*] i. extremitie of troubles [*and great seruitude*] i. extremitie of slaueerie that they are in [*hee dwelleth among the heathen*] i. is constrained to liue among the Idolatrous and godlesse people [*and findeth no rest*] i. no courteous entertainment or kindnes, which naturally is shewed to straungers [*all her persecutors tooke her in the straits*] i. whosoeuer set themselves against her, tooke her at the most aduantage to hurt her.

*Doctrin.* [*goeth away*] the outward thinges of this life are the soonest lost (and those that are furthest from the minde, the soonest of all) and being enioyed, they are the most vncertaine. The reasons are, because, first, they are most subiect to all kinde of enemies. Secondly, God knoweth that wee may best want them. The vse is, first, that wee learne to make leaill account of the, as things without which we may bee perfectly happie: Secondly, to endeouour most of all to obtaine the true knowledge and feare of God, which is the treasure layde vp in heauen, which the thiefe cannot steale, *Matth. 6. 19. 20.*

*Doctrin.*

- 2 *Doctrine.* [*goeth away, &c.*] It is naturall for a man to seeke to better his outward estate, and his duety to seek farre and neere for the freedome and rest of conscience, 2. *Chro.* 11. 13. to 17. The vse is, to teach vs, first, that they are without naturall affection, that regard not, or will take no paines to better their outward estate, (and if they haue a familie) worse then Infidels if they provide not for them, 1. *Timothee* 5. 8. &c. Secondly, to shew vs, that if we cannot enioy the benefite of Gods word and sacraments in peace where we are, we ought to remoue our dwellings, and neither make our selues matter of continuall trouble, by holding our dwellings with al other inconueniences, nor contēt our selues with those corruptions or wants that vsually are at home where we dwell.
- 3 *Doctrine.* [*among the heathen, &c.*] It is better to liue any where then in our own countrey where our gouernours seeke to oppresse vs. The reason is, for that their hatred being assisted with their might, will neuer let vs liue in any tolerable peace. The vse is, to teach vs to giue place vnto violence, if by no other means the rulers will bee appeased with vs.
- 4 *Doctrine.* Of two euils (if neither be sinfull) we may and ought to chuse the lesse, to auoyd the greater. The reason is, because we must ease our owne burthen as much as may be. The vse is to teach vs, to pray to God for wisdom, that we may be able to discerne of things as they are, and for power to doe accordingly.
- 5 *Doctrine.* [*no rest*] It is grieuous and dangerous to dwell among the vngodlie. The reason is, because, first, they can administer no matter of true comfort vnto vs, whereas all their waies be full of offence. Secondly, they are strong to drawe vs to euill, and we weake to shunne their ill example. The vse is, to teach vs, first, neuer to take any delight in their companie, but to mourne if we be constrained to dwell with them. *Psal* 120. 5. &c. Secondly, to auoyde their companie to the vttermost of our power, and where we cannot, to suspect euen their friendship.
- 6 *Doctrine.* [*findeth no rest*] When God meaneth to punish; he

hee stirreth vp meanes, but when hee meaneth it not, the meanes shall not prosper: the reason is, because all things are at his disposition, and can bring nothing to passe further then he giueth power thereunto. The vse is, to teach vs alwaies to seeke vnto the Lord for any thing that wee would haue; or would be ryd of, and not rest vpon the outward meanes, as is the manner of naturall men.

*Doctrine* [no rest] There is no place or meanes to escape Gods hand, when he meaneth to punish. The reason is, because he is euery where, and cannot be fled from. *Psalm* 139. 7. &c. The vse is, to teach vs to endeuour to walke vprightly as in his presence, alwaies remembring that he seeth vs, and we cannot flie from him.

*Doctrine* [all her persecutors, &c.] There is no kinde of 8 people so generally and so euill intreated in their aduersitie, as the Godly. The reason is, because, first, the world which euer hateth them, hath then opportunitie to satisfie their raging malice vpon them: secondly, God then meaneth to try them throughly. The vse is, to teach vs, to prepare our selues to beare al extremities in this life, and not to thinke it strange when we are euill entreated, seeing it hath euer been the lot of the godly; as both the examples of Scriptures, and the latter times doe witnesse.

*Doctrine* [tooke her] This people seemeth to be vtterly 9 uerthrowne for euer, and yet they returned into their land, and became a common-wealth againe: so is it often with the Church of God, *Psalm* 139. 1. &c. The reason is, for that they be often brought vnto so exceeding miserie in outward appearance. The vse is, to teach vs, first, neuer to despayre, though our calamities bee neuer so many and grieuous: secondly, that there is no assured safetie, but in the true feare of God; but if we haue it, we are sure to ouercome.

[The waies of Sion] i. the paths that leade to the temple *Verse* 4. built vpon mount Sion [lament] i. looke not so beaten as heretofore, but are greene with grasse and out of their kindlie order; a figuratiue speech [because no man commeth] i. there is no such recourse [to the solempne feast] i. the speciall

times that were appoynted for sacrifices, *Psal. 42. 4.* [*all her gates are desolate*] i. no comming in and going out at the gates, as heretofore [*her priests sigh*] i. the sonnes of *Aaron* that were appoynted to the ministerie of the word and sacrifices, doe lament, for that none come to the sacrifices as in former times [*her virgins are discomfited*] i. those that are least subiect to sorrow are greatly grieved [*she is in beautiesse*] i. the whole nation of all estates and ages are filled with sorrow and lamentation.

1. *Doctrine.* [*waies of Sion*] The ouerthrow of the common wealth bringeth with it the ouerthrowe of the Churches outward peace. The reason is, because, first, the peace of the Church ariseth from the peace of the common wealth. *Jerem. 29. 7. &c.* The members of the Church being also members of the common wealth, must needs haue a share in the common calamitie thereof. The vse is, to teach vs first, to seeke the peace of the common wealth, that we may obtaine peace vnto the Church, and not to rebell against or reuile the gouernours thereof. Secondly, to learne to mourne when we see iustice peruered in the common wealth, being assured that it will tende to the ouerthrow of religion if God stay it not in time.
2. *Doctrine.* [*Lament because. &c.*] When the things that God hath giuen vs here are not applied to the appoynted vse; we haue iust cause to mourne, seeing our sinne haue caused the let thereof, *Deut. 28. 15. &c.* to the end, *Isaiah. 13. 19. &c.* The vse is, first, to giue vs cause of mourning that haue heretofore enioyed many good things, and are now shut vp from the vse of them, and they lye waste, not profitable for our selues or any other. Secondly, to teach vs, not to hoard or any waies to abuse any of Gods blessings, least they be made vterly vnprofitable vnto vs or our posteritie.
3. *Doctrine.* [*waies of Sion*] The earth and earthly things doe often admonish men of their sinnes, either by denying that comfort which naturally they bring with them, *Leuit. 18. 25.* or bringing griefe or punishment with them. *Mich. 2. 10.* The reason is, because, first, God hath made all his creatures

as written bookes, wherein man may reade his finnes: secondly, that man may haue no shewe of excuse left him at that great day of account. The vse is to teach vs, first, how odious and vgly a thing sinne is, that peruerteth the course of nature in Gods creatures; and therefore must seeme much more vile vnto vs, that are the committers thereof: secondly, that there is no way to escape intollerable punishment for sinne, but by vsfained repentance, seeing all Gods creatures are able to witnesse against vs.

*Doctrine.* [*Lament, &c.*] All Gods creatures mourne 4 when God is disobeyed, and reioyce when hee is obeyed by his people. The reason is, because all things were created to obey him in their kinde, and for the vse of man, being alio obedient, which end is peruerted by the sinne of man. The vse is to teach vs, first, that man by sinne is made the worst of Gods creatures: secondly, that wee must alwaies labour to loath and forsake sinne, that maketh vs so detestable before God and all his works.

*Doctrine.* [*no man commeth*] The seruice of God is not tyed 5 to any place, but vppon condition of their obedience that dwell therein. *Ierem. 26. 4. &c.* The reason is, because God himselfe is not tied to any people, nor respecteth any persons but such as feare him, *Acts 10. 34, 35.* The vse is, first, to reprove the vaine boasting of the papists in their pretended chaire of *Peter*, like the wicked Priests among the Iewes, *Ierem. 7. 4.* which was most vaine, though that place had glorious promises, *Psal. 87. 1, 2.* whereas *Rome* hath vtterlie none: Secondly, to teach vs not to put any confidence in any earthly priuiledges to shelter vs in our finnes, but to turne vnto the Lord with all our hearts.

*Doctrine.* [*The priests mourne*] It is a great grieve to Gods 6 ministers to be deprived of their ministerie, orto see it vnprofitable to the Church, *Ios. 12. Ieremy 15. 10.* The reason is, because, first, God is greatly dishonored thereby: secondly, it giueth occasion of interrupting all good things among the people, and matter of all kindes of sinne, as we see by experiance. The vse is, first, to reprove them (as farre from



this feeling) that doe so easilie displace or set themselves against Gods ministers: secondly, to teach both that minister who is thus dealt with, and that people to whom his ministerie belonged, to mourne when such a crosse is layd vpon them: seeing it is an action that GOD vsuallie causeth to bee done for the sinne of contempt or abuse of his holie word.

7. *Doctrine. [Priests]* The ministers must be guides to the people, to leade them to mourning (when there is cause) as also to all other duties: the reason is, because GOD hath not onely appoynted them to teach the people, but also to bee a patterne vnto them of all goodnesse. *Tit. 2. 7.* The vse is, first, to bewaile the wofull estate of the Church, with vs that is so pestered with ignorant, idle, and vngodly ones, in stead of Gods ministers: secondly, to stirre vp all those that GOD hath enabled vnto this high calling, to grow more and more in the performance of all good duties, to the good example of their flocks.

8. *Doctrine. [virgins]* They that seeme most exempt from it, must mourne at the decay of religion: the reason is, for that it concerneth Gods glorie, and euery mans saluation. The vse is, first, to reprove them that lay not to heart the distresses of Gods people for the trueth, thinking it sufficient, that themselves liue in safetie. Secondly, to teach vs to striue to be grieved when we heare of the decay of the religion in any place, though it be safe where we are.

9. *Doctrine. [in beauintesse, &c.]* The greatest losse that can befall Gods people, is the losse of the exercise of the Word and Sacraments. The reason is, because God hath appointed them to be the meanes of begetting, and confirming faith in vs. The vse is, first, to reprove them that thinke they may be without the same well enough: secondly, to teach vs to care for it aboue all things; esteeming it the field for the buying whereof we will sell all that we haue. *Matth. 13. 44.*

*Verse 5.*

[*Her aduersaries*] i. those that oppress her, and desire her destruction [*are the chiefe*] i. haue rule ouer her, *Deut. 28. 13.*  
[*her enemies prosper*] i. They that hate her doe easily preuaile  
and



and doe what they list [*for the Lord hath afflicted her for the multitude of her transgressions*] i. God being angrie with her sins, and purposing to punish them in her, hath giue strength to the enemy to preuaile against her [*her children*] i. euen those that for their tender yeares should haue been spared if there had been any compassion in them [*are gone into captivity*] i. are caried away into a farre countrie, to bee made slaues [*before the enemy*] i. they in triumph and hatred drining them before them as cattell.

*Doctrine.* [*her aduersaries*] The cause apparant of all the miseries of Gods people is the prospering and preuailing of their enemies. This appeareth manifestly by the examples of all ages and euen by daily experience. The reason is, because the enemy seeketh to please himselfe in sin, and to suppress all goodnes, as being a hinderance thereunto: but the godlie is of a contrarie disposition. The vse is, to teach vs to mourne when the Lord giueth the enemies of the truth the vpper hand against the godly.

*Doctrine.* [*aduersaries chiefe, &c.*] It oftentimes cometh to passe that the wicked prosper in al things of this life, and the godly contrary. *Psal. 73. 4 & c. Iob. 21. 7.* The reason is, because, first, God will by giuing them prosperitie make the wicked without excuse. Secondly, the godly being assured of Gods fauour and yet pinched, they may the more earnestlie bend their affections to the enheritance which is prepared for them. The vse is, to teach vs, first, not to admire too much the successe of worldlings: secondly, to assure vs that that estate cannot last long, and therfore to teach vs patience, *Psal. 73. 18. 24.*

*Doctrine.* [*aduersaries enemies*] the Hebrew words signifie properly, oppressors and haters: teaching vs, that it is the naturall disposition of the wicked towards the godly, to oppress them in action, and hate them in affection: this hath appeared true in all ages. The reason is, because of the vnapeaceable malice of Sathan, and the wicked his instruments against the godly. The vse is, to teach vs, first, how to esteeme of all that are enemies to religion, though they carrie

neuer so faire a shew of friendship to vs: secondly, to be careful that wee walke wisely towards them, neuer prouoking them, and yet neuer giuing any aduantage to them against vs.

4 *Doctrine.* [*for the Lord &c.*] the wicked neuer preuaile against the godly, further then the Lord giueth strength vnto them, *Iob. 1. 11. 12. 1. Kings 22. 22. Matth. 8. 31, 32.* The reason is, because, all power is of God, and euery one of his creatures haue their boundes giuen them of him, which they cannot passe. The vse is to teach vs, first, not to feare man but God, from whence his power commeth: secondly, to labour to be at one with the Lorde, and then shall al creatures worke to our good. *Rom. 8. 28. Psal. 91. 1.*

5 *Doctrine.* [*the Lord hath &c.*] In al our afflictions we must not looke to the instruments but to the Lord that smiteth by them. The godly haue euer done so. *Iob. 1. 21. 2. Sam. 16. 10. Actes 4. 28.* The reason is, because, they haue no power against vs, except it be giuen them from aboue, *Iohn 19. 11.* The vse is to teach vs, first, to bee more patient towards the instruments, and not to be as the dogge that snatcheth at the stone cast at him, not regarding the thrower. Secondly, to seeke the cause of our afflictions in our selues, for else the iust Iudge of the world would not correct vs.

6 *Doctrine.* [*afflicted her &c.*] All our afflictions come from the Lord, who is the chiefe worker thereof. The reason is, because all power is in his hand. The vse is, to teach vs, in sickness, heauinesse, &c. not to seeke vnto the Physitian, Musicke or such like; but first vnto the Lord by true repentance, and then to these as second causes.

7 *Doctrine.* [*for the, &c.*] It is the sinne of the godly that causeth the Lord to lay all their troubles vpon them; so hath the Church euer confessed. *Dan. 9. 5. Nehem. 1. 6. Psal. 78.* The vse is to teach vs, first, how horrible sinne is in Gods sight, that causeth him to correct so severely those that hee loueth so dearely: & therefore we must hate it with a perfect hatred. Secondly, whēsoeuer we are afflicted to examine our selues, and finding out our sinnes, repent therof and leaue them; vntill

till which time (if God loue vs) hee will neuer leaue smiting of vs.

*Doctrin.* [*multitude*] when God withdraweth his strength 8 from his seruants, they fall into many grieuous finnes, one in the necke of another: so did *Dauid*, from adulterie to making of *Vriah* drunke, after to murder him: and *Peter*, first to deny his master: then to forswear him: after to curse himselfe if euer he knew him. The reason is, because wee haue no custody of our selues. The vse is, to teach vs, to labour to keep a good conscience in euery thing, least we fall from sinne, and at length make conscience of nothing.

*Doctrin.* [*her children*] when God meaneth to punish 9 man, he will not spare to depriue him of that which is most deare vnto him. The reason is, because, the Lord meaneth to humble him sufficiently. The vse is, to teach vs, that whensoever the Lord dealeth so with vs, it is because of the hardnes of our hearts that otherwise wil not be thorowly softened; and therefore to take it patiently.

*Doctrin.* [*are gone, &c.*] The wicked beare such malice 10 vnto the truth, that when they get aduantage, they spare neither age, nor sex, thinking to roote out the godly from vnder heauen. The reason is, as *Doct.* 3. The vse is, not to thinke our selues forsaken of God, though we should fall into the hands of such spoylers, seeing it hath been the lot of his dearest children heretofore.

[*And from the daughter of Sion*] i. the people of *Ierusalem Verse 6.* [*all her beautie is departed*] i. she hath lost all her glorie as the temple and the seruice of God in it [*her princes*] i. her rulers. [*are become like hartes*] i. pined away and hauing lost all courage [*that find no pasture*] i. being viterly impouerished [*and they are gone without strength before the pursuer*] i. caried into captiuitie without power or courage to make any resistance.

*Doctrin.* [*her beauty*] The Church of God doth esteeme 1 the exercises of religion the most excellent and glorious thing that can be had in this life. The reason is, because, first, they are notable signes of Gods fauor and presence, Secondly,

ly, there is more true comfort in them, then in the whole worlde besides. The vse is, to teach vs to esteeme them accordingly (if we will proue our selues liuely members of the Church of God) and to be more grieved with the losse thereof (if they bee taken from vs) then of all worldly blessings whatloeuere.

2 *Doctrine.* [*her Princes*] the weakening of the Rulers is the height of miserie vpon the rest of the members of that bodie. The reason is, for that without the strength and authoritie of the gouernours, the rest are exposed to the violence of al their enemies, and contrarie. The vse is to teach vs, to pray heartily for them, and to maintaine their strength and countenance to the vttermost, that vnder their wings we may finde shelter against the iniuries of our enemies, that otherwise will spoyle vs.

3 *Doctrine.* That people hath a heauie iudgement vpon them, whose guides are destitute, and deprived of necessarie courage. The reason is, because their authoritie and example leade the rest (as we see in Magistrates and ministers) which otherwise are easie quailed in any good thing. The vse is, to teach vs to pray vnto God that our Magistrates and ministers may neuer want courage to doe as they should, and to bewaile the want of it wheresoeuer it appeareth.

4 *Doctrine.* [*are become, &c.*] They that haue the greatest outward priuiledge, doe often come the soonest into distresse when GOD punisheth for sinne, *Amos 6.7*. The reason is, because, first, they haue taken more libertie to sinne as not being subiect to controulement. Secondly, they should haue been guides and examples of all goodnesse to their inferiours, but prooue (often) cleane contrarie. The vse is to teach vs, first, how vaine a thing it is for a man of authoritie or wealth, to promise to himselfe any immunitie of punishment because thereof. Secondly, that the more wee are adorned with outward priuiledges, the more carefull we ought to take heed to our waies, least our iudgement proue heauier then it should haue been if wee had been of meaner condition.

[*Jerusalem*] i. the people dwelling in *Jerusalem* [*remembered*] i. carefully called to minde [*in the dayes of her affliction and mourning*] i. when distresses and great sorrow was vpon her [*all her pleasant things that shee had in times past*] i. those blessings which in great aboundance shee had enjoyed [*when her people fell into the hand of the enemy*] i. their aduersaries had rule ouer them [*and none did helpe her*] i. all beeing against her; and none succouring her [*the aduersarie saw her*] i. gazed vpon her, as at a monster [*did mocke at her Sabbathes*] derided the exercises of religion, that shee had vsed.

*Doctrin.* [*in the dayes*] In the time of affliction wee doe better consider of the blessings that our prosperitie yielded vnto vs, then when wee enjoyed them. The reason is; because prosperitie maketh vs secure, but aduersitie maketh vs to know our selues, and what wee haue lost. The vse is, to shewe vs our naturall corruption in abusing prosperitie, which wee must strue against in the time of our peace, or it will be the more intolerable vnto vs when God afflicteth vs.

*Doctrin.* [*remembered*] the time of aduersitie is fit, where in we may best recount the prosperitie that in former times we haue enjoyed. The reason is; because, first, our iudgements are the more sound: secondly, we shall the better be affected with our present crosse, and the losse of former blessings, which is our duty. The vse is to teach vs, that affliction is necessarie for vs, which wee must strue to take patiently and to learne to profit by it.

*Doctrin.* [*none did, &c.*] God often maketh all men aduersaries to his children. The reason is, that they may learne to rest on God alone; and not in the helpe of any man. The vse is to teach vs, so to vse the means that may bee found lawfull to further vs, as yet wee seeke to God alone for his blessing vpon them, and to rest vpon him though they bee against vs.

*Doctrin.* [*saw her and did mocke her*] The enemies of religion doe enquire into the decay of Gods Church, and re-

ioyce at it. The reason is, because, they hate the trueth, and desire the destruction of the professors of it. The vse is, to teach vs to mourne whensoever it falleth so out, seeing our sinnes doe procure the same.

- 7 *Doctrine.* [*did mocke*] It is a certaine note of an enemy to religion, to mocke and deride the exercises of the same: the reason is, because their inwarde disposition is manifested by their outward behaiour. The vse is, first, to teach vs, to measure our loue to the trueth, by our reuerence that we yeeld to the exercises thereof: secondly, to know them for enemies to the trueth, that scorne the same, and to shun them: thirdly, to learne to mourne when we see the mouth of the enemy opened to reproch the trueth and professors thereof. *Nehem. 1. 2. &c.*

*Verse 8.* [*Ierusalem*] *i.* the people dwelling in Ierusalem [*hath grievously sinned*] *i.* multiplied their sinnes in greatnes and number [*therefore shee is drinen away*] *heb. in commotion. i.* removed from certaine to vncertaine condition [*all that honoured her*] *i.* did reuerently esteeme of her, when her waies pleased the Lord [*despise her*] *i.* doe contemne and disdaine her [*because they haue seene her filthinesse*] *i.* her nakednesse, beeing spoyled of her ornaments, and made filthy by her sinnes [*yea shee sigheth*] *i.* uttereth the griefe of her heart by sighing [*and is turned backward*] *i.* driuen from her priuiledges, and so from the signes of being neere vnto God.

- 3 *Doctrine.* [*hath sinned*] their sinnes the cause of their afflictions, being againe mentioned vnto them, teacheth this doctrine. It is necessarie whensoever we are afflicted to recount often, our sinnes to haue procured the same to fall vpon vs: the reason is, because, first we are naturally vnwilling to blame our selues for any thing, and ready to impute the cause of any euill to others. Examples, *Adam* and *Hannah Gen. 3. 12. 13. &c.* Secondly, if wee rightly charge our selues and our sinnes, we shall be the better prepared thereby to true repentance, and right humiliation. The vse, first, to reprove them that being afflicted are hardened, or rage against the instruments that God useth to correct them: secondly,

condly, to teach vs to vse all good meanes to draw vs to be rightly humbled when we feele any of Gods rods vpon vs.

*Doctrin.* [*therefore*] it is peculiar to the godly, to impute the cause of al their miseries vnto their owne sinnes; whereas the wicked doe either lay the cause vpon other things, or extenuate their fault, blaming God of rigour; or else break out into raging impatience or blasphemie. The reason is, because, the godlie haue Gods spirit to teach them to iudge rightlie of themselves; the wicked are led by *Sathans* direction, and iudge according to their owne sensuall and brutish conceites. The vse is, to teach vs, earnestly to pray vnto the Lord alwaies, to guide vs by the light of his spirit, else shall we be sure to mistake euery thing to our owne destruction.

*Doctrin.* [*drinen away*] it is our sinne that depriueth vs of any good thing that we haue heretofore enioyed. The reason is, because, first, God created vs (as all other his creatures) exceeding good, and placed vs in a certain and happie estate in all things; which we first lost by sinne, and so do continually: secondly, anie kind of griefe is the peculiar fruite of sin. The vse is, to teach vs, to acknowledge this in euerie particular; as when wee are depriued of inward comfort, outward peace, health, wealth, libertie, or any other good thing appertaining either to the soule or the bodie.

*Doctrin.* [*honored her*] when we truelie feare and serue the Lord, he honoureth vs in the sight of men. *1 Sa. 2. 30.* Examples, *Abraham, Ioseph, David &c.* we see the same also in often experience. The reason, first, that it may appeare, that godlinesse is not without her reward euen in this life: secondly, to giue a tast vnto the godly heere, of that honour which they shall once enioy without measure or end. The vse is, to teach vs, to praise G O D highlie when such a blessing is bestowed vpon our selues, or any of our brethren, and not to be proud of it, as the wicked are of those good things that they doe enioy.

*Doctrin.* [*despise her*] it is our sinne that maketh vs odious and contemptible amongst men. Examples, *Israel* often, *Judges. 2. 13. 14. 15. Manass. 2. Chron. 33. 11. &c.* The vse is,

ioyce at it. The reason is, because, they hate the truth, and desire the destruction of the professors of it. The vse is, to teach vs to mourne whensoever it falleth so out, seeing our finnes doe procure the same.

- 7 *Doctrine.* [*did mocke*] It is a certaine note of an enemy to religion, to mocke and deride the exercises of the same: the reason is, because their inwarde disposition is manifested by their outward behaiour. The vse is, first, to teach vs, to measure our loue to the truth, by our reuerence that we yeeld to the exercises thereof: secondly, to know them for enemies to the truth, that scorne the same, and to shun them: thirdly, to learne to mourne when we see the mouth of the enemy opened to reproch the truth and professors thereof. *Nehem. 1. 2. &c.*

*Verse 8.* [*Ierusalem*] i. the people dwelling in Ierusalem [*hath grievously sinned*] i. multiplied their finnes in greatnes and number [*therefore shee is drinen away*] *heb. in commotion*, i. remoued from certaine to vncertaine condition [*all that honored her*] i. did reuerently esteeme of her, when her waies pleased the Lord [*despise her*] i. doe contemne and disdain her [*because they haue seene her filthinesse*] i. her nakednesse, being spoyled of her ornaments, and made filthy by her finnes [*yea she sigheth*] i. uttereth the griefe of her heart by sighing [*and is turned backward*] i. driuen from her priuiledges, and so from the signes of being neere vnto God.

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*Doctrin.* [honored her] when we truelie feare and serue 4 the Lord, he honoureth vs in the sight of men. 1 *Sam.* 2. 30. Examples, *Abraham, Ioseph, Dauid &c.* we see the same also in often experience. The reason, first, that it may appeare, that godlinesse is not without her reward euen in this life: secondly, to giue a tast vnto the godly heere, of that honour which they shall once enioy without measure or end. The vse is, to teach vs, to praise GOD highlie when such a blessing is bestowed vpon our selues, or any of our brethren, and not to be proud of it, as the wicked are of those good things that they doe enioy.

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to teach vs, to be so carefull to leaue our finnes and walke in the waies of the Lord, as we are desirous of estimation, and to auoyd contempt among men.

- 6 *Doctrin.* [*honored her, despised her*] the estimation that the godlie haue among worldlings, is onely whilest they are in outward prosperitie. The reason is, because they doe not esteeme them for those spirituall graces that are in them, (which they haue no tast of) but that outward applause that goeth with them, which beeing gone, the cause why they liked them is gone also. The vse is, to teach vs, not to make any accompt of the fauor or friendship of earthlie minded men, seeing there is no certaintie in it.

- 7 *Doctrin.* [*they haue seene &c.*] the wicked that haue no knowledge or conscience of their owne faultes, can see the offences of the godlie, and vpbraide them with them. The reason is, because, *Sathan* blindeth them in their own estare, least they should see it and repent: and imployerh their mindes wholie in prying into, and carping at the faultes of others. The vse is, first, to teach vs, that it is impossible to hide our finnes from the Lorde, seeing that not onelie our owne consciences, but *Sathan* and wicked men can find them out, and accuse vs of them. Secondly to make vs very warie how we walke in the sight of the vngodlie, seeing they are so cunning in finding out our faults, and so wide-mouthed in blazing of them to the dishonor of our holie profession,

- 8 *Doctrin.* [*filthinesse*] *heb:* nakednesse. There is nothing that maketh man so filthilie naked as sinne. The reason, because, first, it depriueth him of all those graces that did adorne him in the sight of God and men: Secondly, it maketh him as if he wallowed in the most stinking and filthie mire that may be found out. The vse is to teach vs, to hate it in all men, but especiallie in our selues with a perfect hatred, euermore then the Deuill of hell himselfe.

- 9 *Doctrin.* [*figher*] the godly doe take to heart with earnest affection the crosses that the Lord laieth vpon the. The reason is, because, first, they esteeme them to come from the Lords hand, and therefore may not regard them lightlie. Secondly,

condly, they iudge their sinnes to haue angered his maiestie and procured him to smite them, which must needes greatly grieve them. The vse is, first, to reprove them that in the hardnesse of their hearts, passe ouer their afflictions lightlie. Secondly, to teach vs, to labour to be seriouslie affected with our afflictions, else shall we neuer profit by them.

*Doctrine.* [*backward*] the godlie are sometimes brought 10 into so hard estate, as that they are in mans iudgment vtterly deprivied of all the signes of Gods fauour. The reason is, because, first of their sinnes against the Lorde that haue deserued the same: secondly, that they may learne to know their misery, if they be left to themselves: thirdly, to trie their faith, constancie, and patience, &c. The vse is; to teach vs, first, to looke for many great and grievous extremities, and not to wonder at them as vnwonted thinges, seeing the godly haue felt them before vs: secondly, not to dispaire, though in reason al hope of recovery be past, seeing God vselh to bring light ouer the darkenesse, and to helpe his when they seeme to be vtterly forlorne.

[*Her filthinesse*] *i.* her vncleanenesse by her sinnes [*is in Verse 9.*  
*her skirts*] *i.* manifestly to be seene [*she remembred not her last end*] *i.* went out carelesly not considering that she must be called to account [*therefore she came downe wonderfully*] *i.* therefore shee growing worse and worse was punished with plagues euery one more grievous then other, and that in a sodaine and strange manner [*shee had no comfort*] *i.* not so much as one of her former frendes did any way assist her [*O Lords bebold mine affliction*] I beseech thee looke fauourably vpon my moste grievous estate [*for the enemy aduanceth himselfe*] *i.* those that persecute and doe insolentlie boast, because they preuayle against me.

*Doctrine.* [*her filthinesse, &c.*] In that a confession of sins 1 is sette before petition of fauour, wee learne this doctrine; when soeuer we beg release from sinne or the punishments thereof at the hands of God, it is necessary to begin with confession of our sinnes. So did the godly vsually, *Psalm. 22, 5.*

*Nehem. 1. 7. Dan. 9. 5. &c.* The reason is, first, that by recounting our sinnes, our hearts may bee the better stirred vp to pray feruently. Secondly, that our owne confession may iustifie the Lord in punishing vs: Thirdly, that it may appeare that wee are rightly humbled and truely penitent; which if wee be not, wee will be more ashamed to confesse our sinnes then to commit them. The vse is; first to reprocue them, that either Pharisæically stand vppon their owne rightconnesse, or hide their sinnes, thinking the confession thereof needlesse: secondly, it sheweth that those that bee ignorant of Gods worde (which onely teacheth the right confession of sinnes cannot pray aright. Thirdly, it teacheth vs alwaies before we pray (if we looke to be heard) to enter into a serious consideration of our sins, that we may the more thoroughly acknowledge them.

- 2 *Doctrine.* [*skirtes*] this being their estate, and yet they remaining the true visible Church of GOD, teacheth vs this doctrine: foule spots and grosse sinnes may be in the face of a true visible Church. The reason is, because, first, the foundation may remaine, though much corruption both in doctrine and life be builded thereupon; as was in the Churches of the *Iewes*, *Corinth*, and *Galatia*: and secondly, because the life and being of a Church is the faith in the covenant of grace through Christe Iesus, which may remaine entyre though there be many wants and corruptions; euen as a man may, and ought to be esteemed a man so long as he hath life in him, though he be both lame, deformed, and want a leg or an arme, &c. The vse is, first, to confute their opinion which be called Brownists, who iudge the Churches of England no churches of God, because they w<sup>at</sup> some things they should haue, and haue diuers corruptions still retayned in them. Secondly; to teach vs, that it is not sufficient to bee of the visible Church except we labour to be partakers of the graces of God bestowed therupon, lest we be found such rotten members as (when the day of triall commeth) shal be cut off and cast into the fire,

- 3 *Doctrine.* [*fishinesse*]. *She remembred not, &c.* In that they were

were thus wicked, & yet were a true visible Church and had the dayly vse of the outward exercises of religion; we learne this doctrine: To be within the visible Church of God, and to be partakers of all the outward exercises of religion, is not sufficient to leade vs to a godly disposition, without  $\S$  inward grace of Gods spirit, nor to proue vs true Christians without faith and sanctification. The reason is, because, firste, these outward meanes are but the instruments which God blesseth to whome he will; else are they of no force. 1. *Cor.* 3, 5. &c. Secondly, many are in the Church as chaffe in the barne floore, and Cockle, in the field, that are not of the Church: and therefore shall be gathered out, bound in a bundle, and throwne into the fire. The vse is, to teach vs that it is a vaine thing for vs to say, I am a professor, wee haue a famous Church, &c. and in the meane while liue a prophane and wicked life. Secondly, to make vs carefull to heare, learne and professe the trueth with an earnest care, and hearty prayer to God that we may beleue it and liue according to it.

*Doctrine.* [*in her skirtes*] They that beleue not Gods 4 ministers, exhorting them to repentance (which was the case of these Iewes, 2. *Chro.* 36.) grow into the most shamelesnesse of sinne of all others. The reason is; because, first, the word is either the sauour of life to amend, or of death to make worse all that heare it, 2. *Corinth.* 2, 15, &c. Secondly, God in his righteous iudgement giueth ouer those that regarde not the trueth into a reprobate minde, and to commit all wickednesse with greedinesse, *Rom.* 1. 28. 2. *Thessal.* 2, 10. The vse is, first, to shew vnto vs that the horrible prophanenesse that is in many that professe the trueth, is not because of the profession (as wicked ones doe blasphemie) but because they neglect the profession, sauing to make it a cloake for their wickednesse. Secondly, to teach vs with trembling and feare to labour to walke worthy our calling, else shall it be easier for *Sodom* and *Gemorrha* in the day of account, then for vs.

*Doctrine.* [*remembered not her last end*] They that be hardened in sinne by despising instruction, doe grow to forget 5 those

those things which continuall experience, and the light of reason doe dayly call to remembrance. The reason is, because, first, the dayly custome of things without grace to esteeme them aright, breedeth contempt of them in our corrupt nature. Secondly, *Sathan* blindeth the children of disobedience, least they should rightly regard good things and profite by them. The vse is, to teach vs, first, in what fearefull estate they bee, that growe full with, and are wearie of good things, such as are the hearing of the worde of GOD, prayer to God, dayly meditation in the law of the Lord, &c. Secondly, to labour with our selues to haue these and all other Gods ordinances and workes, euery daye in more high reuerence then other, and not to neglect the due consideration of them if they be ordinary.

- 6 *Doctrine.* [*remembred not*] The forgetfulnesse of the rewarde of sinne throweth men headlong into iniquitie, but the remembrance of it stayeth vs from many euills, *Amos* 6. 3. *Psalme* 16. 8. The reason is, because, the affections haue no whoe, when nothing is respected but the satisfying of them, whereas the waying of the desire by the euente of it maketh vpriight iudgement the ruler of the action. The vse is to teach vs in all things that wee purpose to take in hand, euer to remember that we must be called to account for it, before that most righteous Iudge, which will iudge of vs by the rules of his most holy word.

- 7 *Doctrine.* [*therefore shee came downe*] It is our sinne that procureth all those euills to fall vpon vs, which wee can anie way bee partakers of: for the reasons and vses of this, see *verse* 5. *Doctr.* 7.

- 8 *Doctrine.* [*wonderfully*] according to the manner and measure of sinne, so is the punishment from the Lord for the same, when he visiteth the committers thereof for it. The reason is, that Gods anger against sinne, and his Iustice in punishing it, might the better appeare. The vse is, to teach vs to looke for Gods heauie hand vpon vs (except wee repent) whensoever wee giue our selues to delight in sinne, or to waxe colde in goodnesse.

*Doctrine.*

*Doctrine.* [*none to comfort her*] see verse 2. *doct.* 3. and verse 8. *doct.* 7.

*Doctrine.* [*O Lord behold mine affliction*] the only refuge 9 in distresse, is to flie to the Lord by faithfull & seruient prayer: The reason is, because, first, he it is that limiteth, and none else can heale, *Iob* 5. 18. &c. Secondly, he hath promised to heare and deliuer vs calling vpon him in the day of our troubles, *Psal.* 50. 15. The vse is, first, to reprocue them that repyne against God, waxe impatient, or vse vnlawfull meanes to winde themselves out of their troubles. Secondly, to teach vs, in all our distresses to labour our owne hearts, that wee may pray vnto the Lord for his grace to deliuer vs, and in the meane while for strength to supporte vs.

*Doctrine.* This prayer being made by the Prophet in the 10 name of the people, teacheth vs this doctrine. It is a great blessing of God to that people that hath a Minister, who is both able and willing, not only to teach them the trueth, but also to be their mouth in prayer to direct them. The reason is, because, first, verie few of the people (though otherwise well affected) are able to conceiue prayer, and utter the same rightly: secondly, the ministerie is Gods ordinance, not only to teach his wil to vs, but also to offer our supplications vnto him; which he hath promised to regard in speciall maner. The vse is, first, to reprocue them that make no accounte of the ministerie, or in the pride of their heart, thinke themselves as able to these duties, as the Minister is. Secondly, to teach vs to praise God for it, as for an exceeding treasure, if we haue such a Minister set ouer vs; if he be remooued, to vse all good meanes to haue him restored, or if that cannot be, to seeke out such an other, by whose labours wee may bee builded vp in those good things that the former hath begun in vs.

*Doctrine.* [*behold mine affliction*] God so pittie his people, 11 that the view of their miseries moueth him to help them, euen when all men are against them; The reason is because, first, he loueth them with an euerlasting loue: secondly, he will not suffer them to be troden downe of their enemies for

euere. The vse is to teach vs, first, to magnifie the great and vn-  
speakable mercies of the Lord our God. Secondly, neuer to  
dispaire though our estate be most miserable, but alwaies to  
be assured that his mercy shall preuaile against al our afflicti-  
ons, to ad an end vnto them, & to giue vs euerelasting peace.

- 12 *Doctrin.* [*enemie is proued*] Prosperitie causeth the wic-  
ked to forget God, and to insult against his people: The rea-  
son is, because, first, they iudge onely by the things present;  
and therefore thinke that themselves shall neuer be moued,  
nor the estate of the godlie bettered. Secondly, Sathan maketh  
them to abuse all Gods blessings to their greater dam-  
nation. The vse is, to teach vs, first, to be carefull if riches in-  
crease not to set our hearts vpon them, *Psal.* 62. 11. Second-  
ly, to be contented with aduersitie, if God lay it vpon vs, see-  
ing (thorough our corruption) there is lesse danger in it, then  
in prosperitie.

- 13 *Doctrin.* [*the enimie is proude*] the enemies pride allea-  
ged as a reason to moue the Lord to heare his people in di-  
fresse, teacheth this doctrine; The pride of the wicked, is a  
forcible reason to moue the Lord to cast them downe, and  
to deliuer the oppressed out of their hands, *Isay* 10. 12. The  
reason is, because, first, the Lord vseth the wicked as a rod  
to scourge his people, and not as a tormenter to tyrannize  
ouer them. Secondly, God doth euere resist the proude, 1. *Pe-  
ter* 5. 5. *Luke* 1, 5. 1. *Psalms*. 18. 27. The vse is, to teach vs, first,  
in all our praiers against the enemies of the trueth, to alleage  
their pride vnto the Lord, as a reason to moue him to heare  
vs; for so did the godly euere vse to doe. *Isay* 37. 17 &c. Se-  
condly, to assure ourselues, that when the enemy groweth to  
the height of pride, his fall cannot be farre off. *Proverbs* 16.  
15. and therefore with patience to waite vpon the Lord.

*Verse* 10. [*The enimie*] i. those that hate the trueth, & the professors  
thereof [*hath stretched out his hand*] i. expressed his greatest  
force and violence [*upon all her pleasant things*] i. those ble-  
ssings of God which shee tooke most pleasure in, that were  
consecrated vnto the seruice of God in the Temple [*for shee  
hath seene the heathen*] i. with her eyes, she beheld the vncir-  
cumcised



cumcised nations [*enter into her Sanctuarie*] i. violently break into the temple that thou hadst dedicated to thy holie seruice in the midst of her [*whom thou didst command*]. concerning whom thou didst giue commaundement vnto thy people [*that they should not enter into thy Church*] i. should not be receiued into reckening among thy people.

*Doctrin.* [*stretched out*] the wicked are viuallie mercilesse towards the godlie, spoyling them and theirs in most cruell maner, if the Lord restraine them not. *Psal.* 53.4. and 137.7. The reason is, because, of their vnmeasurable malice against them, and their exceeding desire to extinguisht their memorie from being a people, *Psal.* 83.4. The vse is, to teach vs, first, not to trust the wicked, nor be familiar with them, though they speake neuer so kindlie to vs. Secondly, to bee carefull to walke warilie before them, least they get aduantage against vs: thirdly, to pray dailie and earnestly to the Lord to deliuer vs from them.

*Doctrin.* [*upon all her &c.*] the outward things of this world are vncertain, and made subiect to the violence of the wicked (yea, euen appearing members of the Church, *Mich.* 2. 89.) the reason is, because, first, earthlie things are giuen by the Lord indifferently to the godlie & the wicked; which maketh them vncertaine vnto any. Secondly, outward things are not within the compasse of those blessings that God hath assured his people to enioy. Thirdly, God hath giue to Sathan great power in this world; who setteth his seruants on work, to spoile all that are not of his Kingdome. The vse is, first, not to desire the things of this life too much. So did Christ teach vs, *Mat.* 6. 33. 34. *Luke* 12. 33. &c. Secondly, to learne when God giueth them vnto vs, to employ them aright, so shall we haue comfort with them, and without them.

*Doctrin.* [*pleasant things*] the outward things and means of Gods seruice are often made a pray to the enemie; especially vpon our abusing of them, *Ier.* 7. 13. *Luk.* 19. 44 The reason is, because, first, God will shew himselfe the punisher of man euen in the things that he abuseth: secondly, that it may appeare that God regardeth more the punishment of euill,

them the preservation of his word, blessings, and ordinances. The use is, to teach vs, first, that holiness standeth not in any outward thing that man can take away, for true godliness cannot be shaken by men nor Angels. Secondly, that GOD can saue his people without meanes when it pleaseth him to deny them the meanes.

4 *Doctrine.* [*she hath seene*] the iniuries that the wicked do vnto the godly in their sight, are more grievous vnto them then those that they do only heare of. The reason is, because, that which the sight (being the quickest of the senses) bringeth to the mind, hath deepest impression therein of all others. The use is, to teach vs (seeing it was the case of this people) to take patientlie whatsoever outward extremitie, the Lord giueth the wicked power to lay vpon vs; yea though it bee death in selfe.

5 *Doctrine.* [*enter &c.*] the wicked make hauocke of, and do scorne al the exercises of religion, *Psal.* 79. 1. &c. 1. *Cor.* 1. 18. &c. hence it is, that silencing and imprisoning of preachers, yea vtter ouerthrow of the profession of religion, is made a matter of nothing. The reason is, because, first, they are set on worke by *Sathan*, that with greatest violence seeketh the ouerthrow of all good things: secondly, they be carnallie minded, and cannot saue any spirituall things. 1. *Cor.* 2. 14. The use is, to teach vs, first, to discern in those that take such courses, the wickednes of mans nature, and the horrible prophanation that *Sathan* bringeth the children of disobedience into. Secondly, to learne to esteeme and handle all holie things most reuerently; else shall we not differ from these wicked ones.

6 *Doctrine.* [*her Sanctuarie*] the outward ordinances of God are of reuerent account to them that feare his name, *Psal.* 27. 4. and 84. 1. &c. *Nehem.* 1. 4. The reason is, because, first, they proceed from him whose actions in all things they esteeme most holie: secondly, they are the meanes that the Lord vouchsafeth to make most comfortable to his seruants. The use is, to teach vs, first, to know them to be of no religion; that do not holie use these meanes. Secondly, to trie our

Selues

selues what measure of Gods feare and his true religion is in vs, by examining our selues what measure of loue and obedience we yeeld to his ordinances appointed to that vse.

*Doctrine.* [*whome thou &c.*] Those that be open wicked ones are not (without their open repentance) to be admitted to the holy exercises of religion: but if they bee without the Church they are so to remaine; and if they be in the Church, they are to be cast out. The reason, because, first, it is Gods ordinance so to doe, *Matth. 7, 6.* and *1. Cor. 5, 3, &c. 11. 13.* &c. Secondly, it maketh much for the preservation of the Church in sounde doctrine and innocencie of conuersation; both which will decay if this be neglected. The vse is, first, to reprove them that thinke there should be no separation, but that all indifferentlie should be receiued into the communion of the faithfull. Secondly, to declare vnto vs how farre the professed wicked ones are from hauing (without repentance) any portion of that heauenly *Ierusalem* that may not be retained within the Church in earth, wherein yet many remaine that shal neuer be saued *Math. 20, 16, &c.* Thirdly, to teach vs, so carefull as we are, to haue Gods Church in general, and the members thereof in particular preserved in good estate, to be so diligent (yet keeping within the compasse of our callings) to labour the amendment, or the casting out of all heretiques and irreligious persons.

[*All her people*] *i.* the people of *Iudab* and *Ierusalem* of all estates and degrees [*sigh and seeke their bread*] *i.* are heauily harted, and seeke here and there for necessarie sustenance. [*they haue giuent their pleasant things for meat to refresh their soule*] *i.* willingly parted with that which was dearest vnto them, to get food to preserve their liues [*heare O Lord and consider*] *i.* O Lord hearken to my petitions, and regarde my miserable estate [*for I am become vile*] *i.* I am esteemed the basest and most contemptible of all Nations that liue vnder heaven. *Verse 11.*

*Doctrine.* [*sigh and seeke, &c.*] It is lawfull for the godly to be grieued with, and to take to heart their worldly losses. The reason is, because, firste, the things of this life are Gods

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blessings:

blessings: secondly, they are necessarie to support vs heere, and (being well vsed) to make vs the fitter to serue him. The vse is, first, to reprove the Stoicklike opinion of them, that thinke we should not bee moued with the losse of outward things. Secondly, to teach vs, as in the aboundance of earthly things, to knowledge Gods large mercies, so in the losse or want of them to confesse our sinnes and Gods displeasure vpon vs for the same, and therefore to lament.

2 *Doctrin.* [*giuen her pleasant things*] for the preservation of the life, we must be willing to forgoe the dearest of these outward blessings. The reason is, because, first, it is the most precious of all earthly things, they being giuen for the vse of it, and not it for them. Secondly, God hath giuen greater charge to preserve it then them. The vse is to teach vs, to vse all lawfull meanes for the preservation of our life, that wee may imploy it to Gods glory and the good of his Church.

3 *Doctrin.* [*see O Lorde and, &c.*] Their example teacheth vs, that in all our miseries we must seeke reliefe only at Gods hands. The reason is, because, first, he hath so commanded, *Psal.* 50. 15. &c. Secondly, all power to helpe is in his hands alone, 2. *Chron* 20. 6. without whose blessing all meanes do utterly faile. The vse is, first, to reprove them that seeke to be relieved by Saints, Angels or any other in Heaven then God alone. Also them that seeming to seeke onely to the true God, do vse vnlawfull means to haue his helpe, as by Coniurers, Witches, or such like. Secondly, to teach vs in all our distresses to seeke onely to the Lord, and that alone by such lawfull meanes as he hath warranted in his word.

4 *Doctrin.* [*see for, &c.*] they were in miserable estate, yet pray they to God; whose example teacheth vs this doctrine. No extremity can drive the godly from trusting in God, *Iob.* 13. 15. and praying vnto him, *Psalms* 44. 17. The reason is, because, first, that faith which they haue in him, is that which ouercommeth the world, 1. *Iohn* 4. 5. &c. Secondly, they are assured that there can be no helpe but in him. The vse is, first, to shew that those who fall from God because of afflictions, had neuer any sound foundation in him, *Matth* 13. 20, 21.

*John 13, 1, &c.* Secondly, to teach vs not onely to trust vnto the Lorde, and flie vnto him in time of peace; but especially when wee are in greatest trouble, for then haue wee most neede of helpe.

*Docrine.* [*I am become vile*] the contempt that the people of God be of in the eyes of the wicked, being alledged in prayer vnto the Lorde, is a forcible reason to moue him to heare and relieue them. The reason is, because, first, the Lord pittie the miseries of his seruants. Secondly, the wicked reproach them commonly for their professions sake, which the Lord will haue to be preserued frō ignominie & contempt. The vse is to teach vs, first, to alleage it in our prayers when we desire to be freed from such miseries: Secondly, with patience to waite the Lordes leasure, being assured that he will rescue his seruants in his good time, from all the wrongs that they suffer at the hands of wicked men for well dooing.

[*Not vnto you*] (for so is the hebrew, word for word) [*O Verse 12. all ye that passe by the way*] i. it was not by the power of anie of you that I am in this miserie, seeing you are but as passers vp, that neither had power to hurte mee, nor compassion to mone my case, but onely were the rodde of Gods wrath to scourge me [*beholde and see*] i. Looke well vpon it and consider [*if there be any sorrowe like vnto my sorrowe*] i. whether any man or all men be able to inflict so grieuous paines vpo any [*which is done vnto mee*] i. which I doe sustaine [*where- with the Lord hath afflicted me*] i. which hath come in wonderfull and terrible manner from the hand of the highest [*in the day of his fierce wrath*] i. when he was so highly displeased with me for my sinnes that he declared his anger by punishing me.

*Docrine.* The godly in all their afflictions must looke vnto the Lord the striker, and not respect the rodde wherewith he smiteth. The reason, and vses hereof, are set downe, verse 5, *Docr. 5.*

*Docrine.* [*behold and see*] corrections laide vpon others ought not to bee neglected, but duely considered of, as the rest of Gods workes. The reason is, because, first, God often smiteth

smitheth some to instruct others thereby: Secondly, we being of one mould should take to heart the condition one of another. The vse is, first, that we may learne to knowe and consider of Gods exceeding iustice and mercy in generall: secondly, to bee induced thereby to feare and loue him the more, who maketh vs onely the beholders of his punishments laide vpon others, which our sinnes deserued to haue beene laide vpon our selues.

3 *Doctrine. [not vnto you]* Man is not to be proud though God doe many things by him, and for him, that seeme both strange and commendable. The reason is; because he is but the instrument, or matter wrought vpon, and God onely the worker, *Ifay 10, 15. Rom. 11, 18, &c. 1. Cor. 4, 7. Iob. 31, 27.* The vse is to teach vs, firste, to giue all glory to God for all things done in this world, whosoever bee the instrumentes. Secondly, the more that God doth by vs, to labour to be the more humble, least we proue the instruments of his glory to our owne destruction.

4 *Doctrine. [not vnto you]* The wicked haue no cause to reioyce when they preuaile against the godly, though they doe it vsually. The reason is, because, they are but the Lords rods, who (without repentance) shall bee cast into the fire, *Ifay 10, 5. and 14, 25. &c.* Secondly, they do not as they imagine, ouerthrow the godly & establish themselues, but cleane contrarie. The vse is, to teach vs, first, to acknowledge our sinnes alwayes to be the cause that they at any time preuaile against vs. Secondly, to call to God for grace to repente, that so their power may bee weakned. Thirdly, to beare with patience those rods that God layeth vpon vs by the wicked, being assured that God in his good time will release vs and punish them.

5 *Doctrine. [If there bee any sorrow like, &c.]* The godly endure more trouble in this world, both inwardly and outwardly, then any other: Examples hereof, *Iob, David, Ioseph, Ieremie, Christe, his Apostles, &c.* it is also manifest in dayly experience. The reason is, because, firste, God loueth vs, and would weane vs from delighting in this worlde, to long after hea-

heauen and heauenly things: secondly, our nature is so peruerse, as it will not be framed to any spirituall things, without many and grieuous corrections. Thirdly, Sathan and the world doe hate vs, and labour continually to seeke our destruction. The vse is, to teach vs, first, not to be offended at the great afflictions that we heare of, or see to befall such as feare God: secondly, neuer to promise our selues worldlie peace and prosperitie, but to prepare our selues to looke for one rodde to succeed another whilest we liue heere.

*Doctrin.* [*any sorrow like &c.*] It is a visuall thing with vs, & to thinke our owne troubles more heauie and intolerable then any others doe suffer. The reason is, because, first, wee feele all the smart of our owne, and doe onely a farre off behold that which others doe beare. Secondly, wee are more discontented with our owne crosses then we should, which maketh vs beare them the more impatiently, and thinke them the more intolerable. The vse is, to teach vs, first, by the due suruey of our manifold sinnes, to acknowledge we haue deserved the most grieuous punishments that can be, Secondly, in the consideration of our afflictions, to call to mind rather how many and grieuous rods wee are free of, that wee might by Gods iust iudgement sustaine, then to thinke of the grieuousnesse of that wee beare, which others feele not.

*Doctrin.* [*sorrow*] The afflictions that God layeth vpon 7 his seruants, are, and ought to be grieuous vnto them for the present time, *Heb. 12. 11*. The reason is; because, first, wee iustly haue deserved them through our sinnes. Secondly, we must be lead by them to repentance, or we abuse them. The vse is, first to reprove the Stoicall blockishnesse of these that are not affected with afflictions. Secondly, it teacheth vs to sorrow when we are afflicted, but so as we be not swallowed vp in it.

*Doctrin.* [*the Lord hath, &c.*] Though our sinnes do al- 8 waies deserue it, and our foes doe daile desire, yet can no punishment befall the godlie, till God see it meete to lay it vpon them, *Iob. 1. 12. &c.* for the reasons hereof see *vers. 5.*



*Doctr. 5.* The vse is, first, to teach vs to take all corrections patiently, seeing we cannot shun them, and seeing God layeth them vpon vs in loue for our good. Secondly, to learne to seeke vnto the Lord especially, for release from our troubles, and not to be whollie employed about worldly means, as they doe that be worldly minded.

9 *Doctrine. [wrath]* The anger of God is not against sinne, euen in his dearest seruants. The reason is, because, first, he is most righteous, and cannot beare with any euill. Secondly, it tendeth to his great dishonour. The vse is, to teach vs, first, if hee cannot beare it in those whom hee loueth, how much lesse will he suffer it vnpunished in the wicked? Secondly, to make vs abhorre sinne in all men, but especially in our selues, euen as much as we desire to haue the Lord to loue vs, and be pleased with vs.

10 *Doctrine. [day]* God doth not alwaies afflict his seruants, but at such special times as he seeth it meetest for them, *Psal. 103. 9.* The reason is, first, that by punishing sometimes he might declare his displeasure against sinne. Secondly, by sparing them often, he might shew his great loue vnto them. The vse is, to teach vs, first, to acknowledge his wisdom, iustice, and mercie in dealing so with vs. Secondly, to take afflictions patiently when he layeth them vpon vs, seeing we haue them not alwaies, but many good things in steed of them: this vse did *Iob* make of this doctrine, 2. 10.

*Vers 13.* [*From above*] i. from heauen [*hath hee sent fire into my bones*] i. the Lorde hath sent most painfull and destroying griefe (for that is meant by fire) into my inward and strongest parts, this is meant by bones, *Psal. 6. 3. 4. / say 38. 13.* [*which he ruleth*] thus are the Hebrew words to be translated, the meaning is; which the Lord, and not any power of man directeth, that it may torment and ouerthrow me, as it seemeth good to him [*he hath spread a net for my feet*] i. hath taken me in his snare, that I cannot escape from him [*and turned me backe*] i. quite ouerthrowne me and all my purposes [*he hath made me desolate*] i. hee hath deprived me of all helpe and meanes of rescue [*and daily in heavinesse*] i. my griefe



griefe is continual without intermission, because Gods hand is vpon me without ceasing.

*Doctrine.* [*from alone hath be sent*] this often mentioning of Gods hand, teacheth this doctrine. When God punisheth vs by the hands of the wicked, we are hardly brought to ascribe it to him alone; and they from thinking that their owne hand and power hath done it. The reason is, because, first, our vnderstanding taketh deeper impression of that which we see with our eyes, then that which our spirituall knowledge teacheth. Secondly, the wicked can see no further then their owne hand reacheth. The vse is, to teach vs, first, not to maruell though the vngodly offend in that which wee are hardly reformed in: Secondly, in all our afflictions to looke vnto the Lord, whose hand hath done it; and not be like the dog, that snarleth at the stone which is throwne at him, neuer regarding him that did cast it: see *vers. 5. Doct. 5.*

*Doctrine.* [*bones*] when God layeth afflictions vpon vs, they ranlack the most secret partes that are in vs. The reason is, because, God hath ordained afflictions to be the meanes to trie vs. The vse is, to teach vs, first, that afflictions are necessarie for vs, seeing we should else think still better of our selues then (in deed) wee are: secondly, not to bee amazed though the soule and bodie bee fraught with miseries, seeing it hath been euer the meanes that God hath put in practize, to humble his seruants withall vnder his hands.

*Doctrine.* [*fire into my bones*] God often bringeth his seruants to the greatest miserie that can bee sustained by man, see *verse 12. Doctr. 5.*

*Doctrine.* [*which he ruleth*] God doth gouerne, and that in speciall maner, the particular course of all those afflictions which he laieth vpon his people. This appeareth, not only in the wonderful beginnings, processe, & ending of the afflictions of *Ioseph, Dauid, Iob, Christ, &c.* but also in the daily experience of the godly, that liue vnder the crosse. The reason is, first, that the Lord might in special maner declare himselfe to provide for his seruants in all extremities, as the euent doth alwaies make manifest: secondly, that Sathan and the world

might daylie see, how they cannot goe beyond their tedder that God hath measured vnto them. The vse is, first, to confute them that thinke all things to be guided by fortune, or at the least, that God ruleth not the particular, but onely the generall course of the world: secondly, to teach vs to obserue Gods wonderfull power, and mercifull prouidence, in all our seuerall troubles, whereby we cannot but be constrained at the length to say, it is good for me that I haue bin in trouble, *Psal.* 119. 71. Seeing it hath fallen out for the best, *Rom.* 8. 28.

5 *Doctrin.* [*weake*] we can no more winde our selues out of those afflictions that God laieth vpon vs, then the entangled soule can escape the net that compasseth him. The reason is, because, first, wee haue no strength against him that dealeth with vs: secondly, all our deuises (in such a case) make against vs, euen as the fluttring of the snared birde holdeth her faster than before. The vse is to teach vs, first, to take patiently whatsoeuer the Lord doth lay vpon vs: secondly, to seek vnto him alone for release, who onely can deliuer vs.

6 *Doctrin.* [*turned me backe*] Nothing can goe forward or come to any good issue, but that onely which the Lord furthereth. The reason is, because all power is in his hand, so as whatsoeuer man purposeth, yet it is he alone that disposeth. The vse is, first, to reprove them that take any thing in hand, as grounded vpon their owne strength: secondly, to teach vs neuer to attempt any vnlawfull things, seeing Gods hand can neuer help vs in them, except it be in his anger to punish vs: thirdly, to teach vs in all things that wee take in hand according to Gods will, to seek his assistance and help, by hartie and faithfull prayer.

7 *Doctrin.* [*desolate*] It is God that giueth friends, health, &c. and taketh al away at his pleasure, *Iob.* 1. 21. The reason is, because, all things moe or lesse, are disposed by his prouidence. The vse is, first, to reprove them that say mine owne hand and power hath done this, or that: secondly, in generall to acknowledge all things to be done of the Lord, in particular for our sinnes if hee afflict vs, by taking our wealth, friends, libertie, or any good thing else from vs, and from his

meere mercie, if any of these, or any such be continued, or restored vnto vs.

*Doctrine.* [*dayly in heauinesse*] according to the measure 8 and continuance of Gods afflicting hand vpon vs, so must the measure and continuance of our sorrowes be. The reason is, because, first, heauie and long troubles are a signe of Gods heauie and sore displeasure against vs: Secondly, the continuance of afflictions argue that we are not sufficiently humbled, doe not vnfaignedly repent for our sinnes, nor call vpon the Lord so effectually as wee shoulde. The vse is, first, to reprove them that by continuance vnder the crosse doe grow hard harted, which condition is a fearefull signe of Gods reiecting of them. Secondly, to teach vs the heauier and longer that troubles are vpon vs, the more earnestly to labour with our selues to growe in repentance, zeale, and seruencie of prayer.

*Doctrine.* The particular calamities comming one in 9 the necke of another doe teach vs this doctrine. When God meaneth to punish his seruantes, he wil encrease the meanes that may further the same, and vtterly disappoint al contrary endeouours. The reason is, because, first, nothing can stand against him to hinder the execution of his will. Secondly, all things in heauen and in earth are at his appointment, to accomplish his pleasure. The vse is to teach vs, first, that there is no counsell or strength against the Lord, secondly, to take patiently whatsoeuer it shall please his maiestie to lay vpon vs.

[*The yoke of my transgressions*] i. the heauie burthen of my *Verse 14.* manifold sinnes, [*is bound vpon his hand*] i. the Lorde carieth them in his continuall remembrance [*they are wrapped*] i. all knit vp in one bundle [*and come vp vpon my necke*] i. laide all vpon me at once [*he hath made my strength to fall*] i. he hath caused my power to stumble (for so the word signifieth) and to fall without recovery [*the Lord hath deliuered me into their bandes*] i. God hath giuen me to be subiect to the power and will of the enemies, [*neither am I able to rise*] i. all power and hope (in the iudgement of flesh and blood) is vtterlie taken from me.

- 1 *Doctrin.* [*yoke*] the sinnes of Gods people are the heauiest burthen that they can possible beare in his life. The reason is; because, first, they (without his great mercie) make a separation betweene God and them. Secondly, they giue Satan matter to tirannize ouer them. Thirdly, they (being thoroughlie taken to hart) doe after a sorte, possesse the soule with the verie torments of hell. The vse is to teach vs, first, to suffer any torments in this life, rather then be drawne to commit sinne against God: secondly, to labour about all things to be reconciled vnto God through Christ, and so endeavouring the keeping of a good conscience, no trouble or torment of bodie shall be grieuous, but verie tolerable, yea ioyfull vnto vs.
- 2 *Doctrin.* [*vpon his hand*] when God meaneth to punish vs for our sinnes, hee calleth them all to remembrance. The reason is, first, that his iustice might find iust matter why to smite vs. Secondly, that he may lay his corrections vpon vs according as he shall see meet, by viewing the qualitie of our sinnes, and obstinacie therein, or proudnesse to repentance. The vse is to teach vs, first, not to commit anything that is euil, and so thinke that it shall be forgotten in time; for God seeth all things past, as though they were present: secondly, not to continue in sinne or put off repentance from daye to day, for in so doing we multiply and heape vp matter against our selues for the day of our punishment.
- 3 *Doctrin.* [*wrapped and come vp*] when God meaneth to correct, he will so do it as it cannot be escaped. The reasons, and vse hereof are set downe *verse. 13, doct. 5.*
- 4 *Doctrin.* [*he hath made my strength to fall*] God giueth strength and courage to men, and taketh it away at his pleasure. *Dent. 28, 7, 25.* The reason is; because, all power is his owne; and is to be bestowed as shall seeme good vnto him. The vse is, first, to reprove their vanitie that ascribe strength or courage to one Nation more then another: secondly, to teach vs, not to stand vppon any power that is in our selues, but to seeke to bee reconciled to GOD, and rest vpon his strength alone.

*Doctrin.*

*Doctr. in.* [*delivered me*] the issue of battell in the hand of God alone. *Psal.* 44. 3, &c. The reasons, and vse thereof are, *verse* 13, *doct.* 7.

*Doctrin.* [*into their hands*] God often deliuereth his seruants into the hands of the vngodly. Examples, *Iob, Sampson, Ieremie.* The reason is first, to exercise them, and bring them to repentance; or to perfect his power in their weaknes. Secondly, to giue the wicked occasion to shew forth their cruel disposition. The vse is, first, to reprove them that iustifie or condemne a man according to his preuailing or being ouercome in this world: secondly, to teach vs, to take it patiently when it falleth to our share; seeing it is the lot of the godly in this life.

*Doctrin.* [*neither am I able to rise vp*] God sometimes afflicteth his people so grieuouly, that their state seemeth desperate and irrecoverable in the iudgment of flesh and blood examples, *Ioseph, Dauid, Iob, yea Christ himselfe.* The reason is, first, that hee might shew his mighty power in restoring them. Secondly, that all meanes being taken away, they might learne to looke vp to heauen and rest vpon him onely. The vse is, first, to reprove them that iudge the case of Gods people desperate when all worldly meanes be against them. Secondly, to teach vs, neuer to despaire whatsoeuer extremities doe befall vs in this life.

[*The Lord hath troden under foot all my valiant men*] *i.* he *Verse* 15. hath brought downe to the greatest contempt those that were strongest, in whome I put my greatest confidence [*in the midst of me*] *i.* not so much in the face of the enemy as euen in the streets of Ierusalem [*he hath called an assembly against me to destroy my young men*] *i.* he hath stirred vp many enemies to ouerthrow the flower of my people [*the Lord hath troden the winepresse*] *i.* he hath crushed and broken in pieces as the grapes are in the presse [*upon the virgin the daughter of Iudah*] *i.* those tender and dainty ones that seemed vnfit to beare any affliction,

*Doctrin.* [*valiant men*] when God meaneth to afflict vs, he will spoile vs of all our helpes, wherein we may haue any con-

confidence: *Isay. 3, 1, 2, &c.* The reason is; because, he would haue vs see how little help we can haue of any thing without him. The vse is to teach vs, whensoever hee dealeth so with vs, to humble our selues vnder his hand, and flie to him alone for succour and helpe.

2 *Doctrine. [midst]* GOD can as easilie destroe in a fenced Citie, as in a battell. The reason is, because, first, his power is present euery where. Secondly, there is no Counsell nor strength against the Lord. The vse is to teach vs, neuer to repose our affiance, or thinke our selues safe in any thing whatsoever, but onely in dwelling vnder the protection of the almighty, *Psalme. 91, 1.*

3 *Doctrine. [he hath called an assembly]* it is God that ruleth euen the wicked, and setteth them on worke against his seruants; else can they neuer preuaile against them. The reason is, because, all power to do any thing is from him alone. The vse is to teach vs, in all our distresses to rest vpon God, and seeke to him about for helpe and deliuerance.

4 *Doctrine. [troden]* man can no more escape Gods hand in punishing them, then the grapes can flie from the treader of the wine presse. The reason is, because, there is no place to flie from his presence, *Psal. 1. 6, 7.* The vse is to teach vs, first, to take patiently whatsoever hee layeth vpon vs: Secondly, to labour about all thinges to obtaine his fauour and to abide in it, so shall we be safe from the feare of euill.

5 *Doctrine. [virgius]* the nicenesse of those that haue liued daintily, is no reason to free them, but rather a prouocation to bring afflictions vpon them. The reason is, because, first, the pampering of our selues is none of the endes, for which God bestoweth his blessings vpon vs. Secondly, such coy nicenesse as many be of, is seldome without speciall sinnes that are incident to that condition; which God will not let passe unpunished. The vse is to teach vs, first, to take heede that we bestow not Gods blessings giuen vs (to further vs in his seruice) to make vs the vnfitter to beare his rodde. Secondly, neuer to promise our selues freedome from punishment, what priuiledges soeuer we can alleage, especially

if we walke not most vprightly, and bestow not his blessings most faithfully.

*Doctrine.* [*daughter of Iudah*] except the children forsake 6 their sinnes, they shall not be spared for the godlinesse of their parents. The reason is, because, first, God dealeth with euery one according to that which is in himselfe: Secondly, the promise [*I will be thy God, and the God of thy seed*] is onely profitable to such children, as walke in the faithfull steps of their godly parents. The vse is, first, to reprove them that rest vpon their forefathers faithfulnessse, they themselues being vnfaithfull: secondly, to teach vs to seek that in our selues and not in others, which may be an argument to proue vs in the fauour of the Lord.

[*For these things I weep*] i. I mourne and lament, because, *Verse 16.* of these my grievous sinnes that I haue brought vpon me, so many, and so heauie punishments [*from mine eye* (even) *from mine eye descendeth water*] i. the teares doe come out of mine eyes, in such aboundance, as they flow downe my cheekes [*because the comforter that should refresh my soule is farre from me*] i. I am depriued not onely of the helpe of friends that should relieue my misery, but euen the Lord hath withdrawne the brightnes of his countenance from me [*my children are desolate*] i. all my people are in a forlorne case, [*because the enemy preuailed*] i. because all things are at the disposition of those that hate me.

*Doctrine.* [*for these things*] note (besides the same with *verse 2: Doctr.* 1.) this doctrine. It is not onely lawfull, but also necessarie for the godly to be so greatly grieued when God punisheth them for their sinnes, as may draw them into extreme weeping. The reason is, because, first, Gods heauie hand is as the roaring of a lyon, whereat all the beasts of the Forrest do tremble, *Amos 3. 8.* & 2. Sinne against God, and the punishment thereof, ought to grieue vs aboue all things that can befall vs in this world. The vse is, first, to reprove them that thinke it a fault to be passionate in such cases: Secondly, to teach vs to labour our hard hearts, that wee may bee most liuely affected with sorrow, and moue in exceeding



ding maner when the Lorde doth lay his grieuous crosses vpon vs.

2 *Doctrine.* [*mine eye descendeth*] no aduersity hath warrant to grieue vs so much, as the punishment of God vpon vs for our sinnes, *Luk. 23. 28 &c.* The reason is, because, first, they declare vnto vs that God is displeased, whose anger who can endure? Secondly, nothing must bee more odious vnto vs, then sinne, which (we hauing committed) must cause vs to lament exceedingly. The vse is, first, to reprove them as being farre out of frame, that can easily weepe at the losse of goods, friends, children, &c. being taken from them by the ordinary hand of God; but can hardly be moued with those spirituall losses, that do more neerely concerne the saluation or damnation of the soule and body eternally: secondly, to teach vs aboue all things to be humbled with the consideration of our sinnes, and Gods displeasure for them, and not so much for the losse whatsoeuer it be.

3 *Doctrine.* [*descendeth water*] they were naturally a hard harted people, as the Scripture testifieth often; yet are they now constrained to weepe, whereby we learne this doctrine: There is none so stout, or harde harted, but afflictions will bring him down. The reason is, because, first, God is stronger then any, and will preuaile in all that which he purposeth: secondly, God will constrain man at one time or other, to giue glorie vnto him, by acknowledging his power. The vse is to teach vs, that we neuer set our selues against Gods hand in punishing vs, but willingly submit our selues vnto him in all things.

4 *Doctrine.* [*comfort*] It is a grieuous plague to be de priued of comforters in afflictions, the contrary whereof is an exceeding blessing: for the reasons and vse hereof see *verse 2.*

*Doctrine 3.*

5 *Doctrine.* [*should refresh*] It is the duetie of euery one, to comfort and relieue others that be in distresse. The reason is, because, first, God hath so commanded, *Galat. 6. 2. &c.* Secondly, we are members one of an other. *1. Cor. 12. 27. &c.* Thirdly, we may haue the like need our selues another time.

The



The vse is, first, to reprocue them, as being no feeling members, that regard no further then their owne good, not caring to relieue those that neede, with such blessings as they haue: secondly, to teach vs to labour more and more with our selues, that we may be affected with the condition of others, mourning with them that are afflicted, and helping them to the vttermost of our power.

*Doctrine.* [*my children*] the church, as also the common wealth, is to declare her selfe a kind mother to every one that is trained vp therein; and to haue compassion of their miseries, helping them to the vttermost. This dutie is especially to be performed by the Ministers in the one, and the Magistrates in the other. The reason is, because, first, they are especially honoured by the whole body, that every member might receiue especiall good by them: secondly, they are, or should be of greatest knowledge and conscience, and therefore should declare the same by the most excellent fruites, whereof this is not the least. The vse is, first, to declare vnto vs in what miserable case that Church or common wealth is, whose Minitters or Magistrates be persecutors and tormentors of the best members thereof: secondly, to teach vs to praise God when our gouernours are good, and to pray for their preservation and continuance, or if they be euill to pray for their amendment, and in the meane while moune for the miseries that are vpon vs by their vngodly demeanors.

*Doctrine.* [*are desolate because the enemies &c.*] It is the 7 propertie of carnal friends, to be friendly only whilest prosperitie is vpon vs; but if our aduersaries preuaile against vs, and bring vs to aduersitie, they are gone. The reason and vse hereof is the same with that in *vers. 8. Deut. 6.*

[*Sion stretcheth out her hands, and there is none to comfort her*] *Jerusalem* earnestly desireth & laboureth for heip, but none yeeldeth her any reliefe [*the Lord hath commanded the enemies of Iacob round about him*]. God hath giuen power vnto them that hate the Israelites, to compasse them in on euery side. *Ierusalem* is as a menstruous woman in the midst of them. She is reiected of all her aduersaries, and esteemed

most vile and filthy, not worthy to bee approached vnto by any.

1 *Doctrine.* [*stretcheth*] It is a necessarie duety in Gods people, to seeke out all good meanes of their releafe from troubles. The reason is, because, first, they know that God ordinarily worketh euery thing by meanes: secondly, they know not by what meanes, nor when God wil deliuer them, therefore must they vse all, and continue therein, committing the successe vnto the Lord. The vse is, first, to reprove them that are slothfull in vsing the meanes, wickedly saying, God will bring to passe his owne purpose and no more, though we do nothing: secondly, to teach vs alwaies to put all good meanes in practize, and yet neuer to rest vpon them, but to depend vpon the Lord alone, in whose hands the issues of all things are.

2 *Doctrine.* [*there is none*] God often frustrateth the lawfull endeouours of his Children of that good issue which is expected, and yet liketh well that they should vse meanes to bring the same to passe: examples hereof is, *Abrahams* praying for *Sodom*, *Gen.* 18. The reason is, because, hee would haue vs follow the meanes that be before our eyes, and yet is not himselfe tyed therunto, but prospereth them as he will, and when he wil. The vse is to teach vs, first, not to dispayre, though the meanes that we haue vsed preuaile not: secondly, to continue still in vsing good meanes, though they haue not that successe which we looke for, seeing we know not when God hath appoynted to blesse our meanes.

3 *Doctrine.* [*commanded*] the wicked haue no power against Gods people, but that which is giuen them from the Lord, *Iohn* 9. 1. The reasons and vse hereof are set downe *verse. 5 Doct. 5. and vers. 13. Doct. 1.*

4 *Doctrine.* [*as a menstruous*] Gods people are more grievously afflicted, and reproached in the world, then any else, and the godliest the most of all. The reason is, because, *Sathan* and the wicked haue greatest malice against them. The vse is, to teach vs, not to promise our selues the applause of men in this life, but to knowe that to bee euill intreated and

and esteemed most vile, is our share, if wee will liue godly in Christ Iesus.

[*The Lord is righteous*] i. in all these things, GOD hath dealt most iustlie with mee [*for I haue rebelled against his commandements*] i. I haue most haynously sinned and wilfully transgressed the wordes that came out of the Lords owne mouth by the ministerie of his Prophets. *heare, I pray you all people and beholde my sorrow* i. I desire that all men would make Gods fearefull iudgement vpon me, *Objections*: how agreeth this with that, 2. Sam. 1. 20. *Tell it not in Gath. Answer.* The meaning of *Dauids speech* there is, that it should not be reported as the hand of the Philistins but of GOD. [*my virgins and my yong men*] i. the most tender of all my people and hope of the age that is to come [*are gone into captiuitie*] i. are caried out of this lande, the signe of his fauour and of heauen it selfe.

*Doctrin.* [*is righteous*] Gods people doe acknowledge x his iustice in all his workes, yea euen in his punishments laid vpon them. Examples herof are, *Iob, David Daniell, &c.* The reason is; because, first, his word and spirit hath reformed their iudgementes, teaching them how to thinke of his holy maiestie in all things. Secondly, the conscience of their owne sinnes causeth them to iustifie the Lorde, and to accuse themselues. The vse is, first, to reprove in our selues, or others, all repynning against God, and accusing of him, as things far differing from the disposition of the godly, rightlie reformed. Secondly, to teach vs to grow in the feare, and worship of GOD, praying alwaies for his grace to assitt vs, who is so righteous in all his workes, Thirdly, to teach vs patience to beare, and contentednes to vndergoe, what condition soeuer the Lorde, that is so righteous, doth lay vpon vs.

*Doctrin.* [*for I, &c.*] it is the duetie of Gods children to 2 seeke the cause of all their euills in themselues. The reason is, because, first, GOD is righteous, and layeth nothing vpon them but that which they iustly deserue. Secondly, they know their owne manifold sinnes, and their exceeding weakness in welldoing, which they cannot so see in any others. This

doctrine is hardly learned, because of our natural blind selfe-loue, & pronenesse to accuse others. The vse is, first, to iustifie God when he is iudged. Secondly, to teach vs, to be truelie humbled vnder the Lordes hand, when he layeth his roddes vpon vs. Thirdly, to giue vs direction how to seeke the right way of release from those crosses that are vpon vs.

3 *Doctrine.* [*rebelled*] though God punish vs often for other causes, yet the matter that hee worketh vpon is our finnes. The reason is, because the righteous GOD cannot punish without desert. The vse is, to teach vs to labour to finde out and forsake our finnes so often as we are punished.

4 *Doctrine.* [*rebellion*] being an high degree of transgression teacheth vs this doctrine. We must not lessen our finnes, but account them most haynous in our owne eies. The reason is, because, first, they are so in the sight of God. Secondly, they keepe so many good things from vs, and bring so many miseries vpon vs. Thirdly, it is a special note of a reformed hart; and the lessening or hiding of our finnes, is a marke of the contrarie. The vse is, first, to teach vs thereby the better to be prepared vnto true repentance: secondly, to comfort vs with assurance that we are out of loue with our finnes.

5 *Doctrine.* [*his commandement*] [*heb. his mouth*] it is our ductie (especially in religion) neither to goe further, nor to come shorter, then Gods reuealed will; but attend vnto it, as the seruantes eye doth vnto his maisters hande: *Psalm.* 123. 2. The reason is, because, first, we are so commanded, *Deut.* 4. 2. & 12, 32. *Prouerbs.* 30. 6. *Reuel.* 22, 18. &c. Secondly, we can do nothing well but by the direction thereof seeing we are naturally blind in iudgment, and corrupt in affection. The vse is, first, to reprove them that thinke it vnperfect, and therefore adde traditions vnto it. as the Papists. Secondly, to teach vs that the written word of God is the perfect rule of all righteousnesse. Thirdly, wee must carefully learne to know this rule, or else how can we be directed by it.

6 *Doctrine.* [*rebelled*] it is rebellion against the Lorde himselfe, to be disobedient vnto the voice of his ministers, teaching his trueth, *Luke.* 10, 16. The reason is, because first, they  
speake

speake nothing in their owne names, but from the Lord. Secondly, the disobedience is not to the minister, but to that he uttereth which is the Lords. The vse is, first, to reprove their error that thinke they may hate the instructions of the minister and yet loue God. Secondly, to teach all ministers to take heed what they teach in the name of the Lord, least they prophane his blessed maiestie, abuse his holy ordinance of the ministerie, and seduce his people.

*Doctrin.* [*his commandment*] now their acknowledging 7 that to be Gods mouth, which in their prosperitie they contemned, to teach vs this doctrine. We are contrained in our aduersitie to acknowledge Gods hand in those things, which in our prosperitie we neglected. The reason, because, first, aduersitie reformeth the iudgement, and causeth a more serious consideration of matters then before. Secondly, GOD will haue his iudgements iustified by those whom he punisheth: this is verified euen in the wicked. as in *Pharaoh Exod 9. 27. Nabuchadnezzar Dan. 4 31. Achab, 1. Km. 21 27, &c.* The vse is to teach vs, to acknowledge the voice & hand of God in all things, when the first occasion is offered vs: so shall we haue profit and comfort by it, else shall we be constrained to acknowledge it in the end, to the doubling of our sorrow.

*Doctrin.* [*heare &c. all people*] when Gods people are punished, they are not ashamed but willing to tell all men of it, and to declare their sinnes to be the cause of it. The reason is, because, first, aboue all things they desire to haue the Lorde iustified in all mens iudgements. Secondly, they desire that their own example might teach others to serue God better. The vse is, first, to reprove them, as being farre from a godly disposition, who either accuse God when they are punished; or labour to hide from the eies of all men the affliction that is vpon them: secondly to teach vs, that it is a right signe of vnfaigned repentance, to bee free in confessing our sinnes, and Gods iust hand on vs for them, and that without shame or blushing sauing for the sinnes onely.

*Doctrin.* [*all people*] the manifesting of our punishments 9 vnto the world as from Gods hand because of our sinnes can  
ueither

neither dishonour the Lord, nor harden others in their wickednes, but is a iust occasion of the cōtrarie. The reason is, because, first, it is matter of great honor to God, to let no sinnes escape without punishment, when hee offendeth: secondly, it giueth others iust cause to thinke, that except they repent, they shall all likewise be punished. The vse is, first, to reprove them that would not haue it knowne to the world how seuerely the Lorde afflicteth his seruants in this life: secondly, to teach vs to desire to let others know how little the Lorde liketh of sinne, seeing hee punisheth it in his dearest children.

- 10 *Doctrin.* [*my virgins, &c.*] in that they were in such wooll condition euery way, we learne this doctrine: It may fall out to be the lot of the Church of God, to be depriued for a time of all worldly comfort, and of the ministerie of the word and sacraments also. The reason is, because it was the condition of this people, who yet were the onely true visible Church that was then vnder the sunne. The vse is, first, to reprove the vanitie of the Papists, who esteeme the Church to be alwaies a famous visible Monarchie, and of worldlings, who thinke it should be free from all molestations and troubles: Secondly, to teach vs not to be dismayed nor to forsake the trueth, notwithstanding the innumerable troubles that doe befall the Church that professeth the same.

*Verse* 10. [*I called for my louers*] i. I desired to be relieved by those that loued me dearly [*but they deceiued me*] i. mine expectation was vtterly frustrated in them. [*my priests and mine Elders*] i. the gouernours of the Church and of the common wealth [*perished*] i. were so farre from helping me, that they were in miserie themselues [*in this Citie*] i. they dyed within the walles of the Citie, without the sworde of the enemies, [*while they sought their meat*] i. euen in their carefull trauaile to find out some food [*to refresh their souls*] i. to cheare their liues and strengthen their hearts withall.

- 11 *Doctrin.* [*I called vnto, &c.*] It is an encrease of sorrow, to be disapoynted of their helpe, by whome wee looked to bee deliuered out of our troubles. The reason is, because the hope

of help by those meanes doth often promise speedie deliuerance, and in the meane while administred patience; which being frustrated, the heart is sodainely fraught with many griefes, that it looked not for. The vse is, first, to reprove them as guilty of a great sinne, who giue the distressed any hope of succour, and yet disappoynt them when they might haue helped them. Secondly, to teach vs, especially to rest vpon God in our troubles, and not to reliee vpon the outward meanes, least they deceiue vs, and so our sorrow be increased thereby.

*Doctrine.* [*louers deceiued*] God often maketh our friends 2 that loue vs vnfaignedly, vtterly vnable to doe vs any good in our distresse. The reason is, to shew vs that it is a vaine thing to trust in man. The vse is to teach vs, to put our whole affiance in the Lord alone.

*Doctrine.* [*my Priests and mine Elders perished*] the misery 3 of that people must needes be great, whose rules can neither hold themselves nor others. The reason is, because, the gouernours are the staffe of the peoples strength, which being broken, there is no help left. The vse is, first, to shew vs in what excellent steed our rulers doe stand vs, and therefore to teach vs to obey them, honour them, and pray for them: secondly, to teach vs not to despayre, though they be made vtterly vnable to help vs, seeing it was so with this people, and yet God found out a meanes to deliuer them.

*Doctrine.* [*perished*] Gods plagues doe often ouertake the 4 great ones, as well as others. The reason is, because, first, they vsually sinne as greatly as others, if not about the measure of others: secondly, bee they neuer so great amongst men, yet are they nothing when God taketh them in hand. The vse is, to teach vs, not to sinne by vertue of any priuiledge that we haue in this life, seeing it cannot free vs from those punishments which our sinnes doe deserue.

*Doctrine.* [*while they sought*] Gods people may come to 5 the extreamest beggery that can be in this life (though it falleth out very seldome.) The reason is, because, first, outward things are no part of their felicitie, which is purchased for



them by Christ Iesus: secondly, God will now and then, shew himselfe the preferuer of his people, when all meanes doe faile. The vse is, to teach vs, not to rest vpon any thing in this life, for that were to build vpon the sand, which will fayle in the tempest. *Matth. 26. 27.*

*Verse. 20* [*Behold O Lord, for trouble is vpon me*] i. O Lord regarde me with thy mercies, for I am in great straightnesse, and extremities doe presse me, and oppresse me, *my bowels are bemudded*] i. all my intials are disordered and mingled together, as the troubled water is with the mudde (for the hebrew worde is borrowed from the waters that are in such a case after or in a tempest) [*mine heart turneth it selfe within me*] i. for very griefe and anguish, my heart doth (as it were) remoue and roule within me [*because I haue greatly rebelled*] i. the cause of all this misery is, my grieuous transgressions against the Lord my God [*the sword spoyleth abroad*] i. where-fouer my people are employed in warres for my defence, there the enemies sword doth kill and destroy them [*as death at home*] i. The famine is so great at home, that nothing but death appeareth in euery streete and house, where our profite and our pleasure hath been vnto vs in great measure.

1 *Doctrine.* [*beholde O Lord*] in that they prayed *vers. 9.* and *vers. 11.* and in this place, and often after, we learne this doctrine. We must not giue ouer, but continue in prayer, though we bee not heard in that we intreat for. The reason is, God hath commaunded to pray without ceasing, and set no time when we shall be heard. The vse is, to teach vs, that God by deferring to heare vs, first trieth our faith and patience: secondly, sheweth his exceeding anger against our sinnes: thirdly, giueth vs occasion to increase in repentance and seruencie of praier: Examples hereof are the Israelites in Egypt, and in the Captiuitie. *Iob, David, &c.*

2 *Doctrine.* [*behold, &c.*] God seeth all things: but their example in laying open their miseries before the Lord, teacheth this doctrine. We must with lamentation, lay open our miseries before the Lord, if wee looke to bee relieved. The reason is, because, first, mercie is denyed to them that hide their



their finnes, *Proverbs* 28. 13. Secondly, forgiveness is granted vpon a free confession, *Psal.* 32. 5. The vse is, first, to reprove them, as having no sparke of right repentance, that coldly, or not at all, doe acknowledge their particular finnes vnto the Lord: secondly, to teach vs to ransack our owne waies, that in the daies of our repentance wee may bee able throughly to lay open our transgressions vnto the Lord.

*Doctrine.* [*for trouble is vpon me*] we then pray most earnestly, when we feele most sensible the burthen of that wee would be rid of, and the want of that wee would haue. The reason is, because, first, els we are continually secure: secondly, we earnestly desire the contentment of our owne hearts: which cannot bee whilest wee haue that we would not, and want that we would haue. The vse is, to teach vs, first, the necessitie of affliction, seeing it is euident we are then (onely) touched effectually: secondly, to striue that we be not cold, but more and more affected with the sense of our finnes, to loath them, & with a longing after righteousnesse, to walke therein.

*Doctrine.* [*bemuddled: heart turned*] There is no rest nor quietnesse within vs, when God presseth vs with the waight of our owne finnes. The reason is, because, first, they are so many and so grieuous. Secondly, he can, and doth vrge them more forcible, then that we can sustaine his heauie hand. The vse is, to teach vs, first, to pitie those that are afflicted in conscience for sinne, aboue all others that are any waies distressed. Secondly, to esteeme of, and bee thankfull for the peace of conscience, as the greatest treasure that we can enjoy in this life. Thirdly, to auoyd sinne alwaies, as that which will procure vs the greatest hurt both in this life, and in the life to come.

*Doctrine.* [*greatly rebelled*] The godly doe alwaies in the due consideration of their finnes, aggravate them against themselves in greatest measure. The reason is, because, first, they see best into their owne offences. Secondly, they measure them by the heauie anger of God deserued by the same, as did the Publican, *Luk.* 18. 13. The vse is, to teach vs, first, to

trie our selues how we stand affected this way, seeing it is a speciall note of true repentance, and the contrarie of impenitencie. Secondly, to labour more and more to aggrauate our sinnes in our owne eyes, that wee may bee humbled the more effectually thereby.

- 6 *Doctrin.* [*sword, death, &c.*] The things that are ordained for our greatest good in this life, do turne to our greatest liarme when our sinnes prouoke Gods anger to breake forth against vs. The reason is, because, first, all creatures are at his commandement to execute his will. Secondly, they are no further vnto vs as blessings, then so farre as hee giueth them in his loue and fauour. The vse is, to teach vs, first, in the rebellion of any of Gods creatures against vs, to acknowledge our sinnes against God to be the cause. Secondly, to labour first of all to bee reconciled to GOD in Christ Iesus, and to walke in obedience vnto his lawes: so shall all his creatures serue to our good, els do they encrease our condemnation.

*Vers. 21* [*They haue heard*] i. it hath come to the eares and knowledge of the enemies [*that I doe mourne*] i. that I am in great heauinesse and lamentation [*and there is none to comfort me*] i. neither one nor other shewed any pitie vpon me [*all mine enemies haue heard of my trouble*] i. the knowledge of my miserie is come to the eares of mine enemies of all estates and conditions [*and are glad that thou hast done it*] i. they reioyce that thou hast laid so heauie things vpon me [*thou hast brought the day that thou hast pronounced*] i. the destruction which thou hast prophesied by the mouth of the Prophets against the Nations will as surely come vpon them, as if it were already come to passe: for the Hebrew verbe, being in the time past, is meane of that which is to come, according to the manner of the speeches of the Prophets; for the more assurance of the accomplishment thereof [*and they shall be like vnto me*] i. their miserie in this world shall be as grievous to see to, as mine is now: for otherwise their estate shall be most contrarie, when all teares are wiped from the eyes of the godly, and all calamities powred vpon the heads of the wicked.

*Doctrin.*

*Doctrine.* [see vers. 2. Doct. 3. and verse 8. Doct. 7.]

*Doctrine.* [none to comfort me, &c.] it is the duetie of all 2  
men to comfort the afflicted, & not to add to their miseries.  
*Math. 25. 40. Iames. 1. 27. 1. Cor. 12. 26. Heb. 13. 3.* The rea-  
son is, because, first, we owe this duty (among others) one to  
another. Secondly, no miserie can befall another, but when  
God will, it may light vpon our selues, seeing wee daily de-  
serue the same. The vse is, first, to reprove them that doe not  
take any mans miserie to heart but their owne. Secondly, to  
teach vs, to labour our harts to be like affected with others;  
euen to mourne with them that weepe &c. seeing it is a signe  
of a liuely member: as the want thereof argueth, either that  
we are cut off, or were neuer ingrafted into that body where-  
of Christ Iesus is the head.

*Doctrine.* [are glad] it is the propertie of the wicked to re- 3  
ioyce at the miseries of the godly, with whome they should  
mourne, *Psal. 69. 12. and 137. 3. Iudges 16. 25.* The reason is,  
because, first, they are affected as their father the Deuill, who  
reioyceth in nothing but the calamitie of mankind. Second-  
ly, their hatred that they beare to the righteous, maketh them  
be glad when any euill lighteth on them. The vse is, to teach  
vs, first, to be farre from that wicked disposition, but rather  
to mourne when our enemies are in distresse. *Psal. 35. 13. 14.*  
&c. Secondly not to be dismaied though the world triumph  
ouer vs in our miseries, seeing it hath been the condition of  
Gods people in all ages.

*Doctrine.* [thou hast done it] it that they could not in prof- 4  
peritie rightly vnderstand the word of God, which concer-  
ned themselves, but now can both applie it rightlie to them-  
selues, and others also; wee learne this doctrine. Wee are  
the fittest schollers to learne Gods worde, and make right  
vse of it, when afflictions are vpon vs. The reason is, be-  
cause, first, in prosperitie we forget God and our selues also.  
Secondly, we are in our corrupt nature, as naughty children,  
that will not learne except they be well whipt. Thirdly, in af-  
flictions we can more easily consider of our estate both pre-  
sent, past, and to come. The vse is, to teach vs, how necessary

afflictions are, to frame vs to be of a right disposition: secondly, to humble vs, seeing we are off so vntoward a disposition: thirdly, to prouoke vs as at all times, so especially in afflictions, to pray that we may be directed by Gods spirit to leade our liues according to his will, seeing wee are of nature so peruerse.

*Doctrine.* [*bring &c.*, that thou hast pronounced] Ieuerie title of Gods word shall be accomplished in due season. *Mat.* 5. 18. The reason is, because it came from him that is truth it selfe, and cannot lye. The vse is, to teach vs, first, of what singular excellencie Gods word is, seeing there is no fault or vntueth at all in it. Secondly, to renounce our owne reason, and to relie vpon the word, assuring our selues, that it shall be performed, though it be against the iudgement of flesh & blood. Thirdly, to raise vs from al securitie of sinning, seeing all his iudgements denounced against our offences shall (without our true repentance) assuredly fall vpon vs.

7 *Doctrine.* [*shall be like*] though the troubles of the righteous be many; yet are not the elect to be discerned from the reprobate by affliction. The reason is, because, they are both partakers thereof in this life, and that often in most heauie maner. The vse is, to teach vs, not to measure the loue or displeasure of God vnto any by their outward estate in this life, seeing no man can know his own estate thereby. *Eccle.* 3. 21.

8 *Doctrine.* [*thou wilt, &c.*] it greatly ealeth the godly in their afflictions, to consider that their foes shall be destroyed. *Reuel.* 18. 20. The reason is, because, that alwaies the overthrow of the wicked, is the deliuerance of the godlie. The vse is, to teach vs, with patience to beare the afflictions that are laid vpon vs, by the hands of the vngodlie; seeing wee shall not bee alwaies vnder their handes, but they shall one day beare a farre more grieuous punishment.

9 *Doctrine.* [*they shall be, &c.*] the punishmentes that Gods people sustaine in this life, are sure tokens that the wicked shall be plagued, howsoeuer they escape for a time. The reason is, because, God in iustice cannot spare the wicked, seeing his iudgements begin at his own house. *1. Peter.* 4. 17. &c.

*Rom.*

Rom. 11. 21. The vse is, to teach vs, by our owne afflictions to gather assurance that God will one day more thoroughlie visit the sinnes of those that continue in their wickednesse.

[*Let all their wickednesse come before thee*] i. call thou to Verse. 22 thy remembrance all their sinnes, that their iudgement may be accordinglie [*doe unto them as thou hast done vnto me for all my transgressions*] i. be thou (O Lord) a righteous Iudge, and let not them escape vnpunished, seeing thou hast plagued me for my sinnes, [*for my sighes are many & my heart is heauie*] I am exceedingly affected with griefe, and wonderfully cast downe, and humbled.

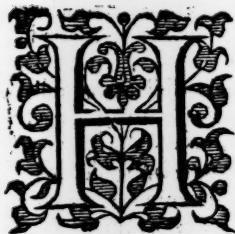
Doctrine. [*let all their, &c.*] it is lawfull for the godly to pray for the ouerthrow of the wicked. *Psal. 83. 9, &c.* The reason is, because, by their destruction God is glorified, and the Church preserved *Obiection.* we are commanded to loue our enemies. *Answer.* it is true, when their enimitie concerneth our selues in priuate; but when it is against the trueth and professors thereof, the loue of Gods glorie, and his trueth compelleth vs to pray for their ouerthrow. The vse is, to teach vs, that the glorie of God, & preservation of his Church, ought to be dearer vnto vs, then our nearest friends, *Mat. 10. 37.* yea then our owne liues.

Doctrine. [*for my sighes*] the sufficient humiliation and deepe mourning of Gods children are forcible meanes to moue the Lord to pitie them, and to relieue them, *Isay. 66. 2.* and *2. Cor. 7. 10.* The reason is, because, first, God is full of compassion, and is much moued with the miseries of his seruantes. Secondly, he finiteth vs, that wee may be humbled thereby: which being wrought in vs, hee will withdraw his hand. The vse is, to teach vs, first, to be humbled by our afflictions which we beare frō time to time. Secondly, to alleadge it vnto the Lorde as a reason to heare vs, which he will not reiect but much regard if we be humbled aright.



### The first Chapter.

Verse 1.



*Ow, &c.* *i.* in what wonderful manner and by what strange meanes, [*hath the Lorde darkned*] *i.* couered with blacknes of al calamities [*the daughter of Sion*] *i.* his people who he had established as mount Sion [*in his wrath*] *i.* in his anger against them, for their sinnes [*and hath cast downe from heauen*] *i.* ouerthrowne from the highest degree of excellencie [*vnto the earth*] *i.* to the basest estate of misery [*the beantie of Israel*] *i.* the glorious estate wherein he had planted his people *Israel* [*and remembred not*] *i.* had no regarde nor respect [*vnto his foote stoule*] *i.* his temple and the exercises of religion therein: which his owne hand had appointed: the same phraze is vsed to the same purpose, *Psalm. 99. 5. and Psalm. 132. 7.*

1 *Doctrine.* [*How*] it is our dutie to striue with our selues to be affected with the miseries of Gods people; for the reasons and vse hereof see *Chap. 1. verse, 1. doct. 2.*

2 *Doctrine.* [*How*] the question sheweth, that the chastisements and corrections that God laieth vpon his Church, are most wonderfull, the causes whereof are past finding out of his wisest children: this made the Prophet *Dauid* to iudge amisse hereof, *Psalm. 73. 13. 14. and Habacuc* to reason with the Lord *Chap. 1. 13.* The reason is, because, first the Lorde will in his owne seruants, declare his anger against sinne: secondly, he seeth afflictions the best meanes to frame them to his obediēce: thirdly, his waies are beyond the reach of flesh and blood. The vse is, first, to teach vs to learne by the consideration

sideration hereof (as *Dauid* did *Psal.* 73. 16. 17) to reforme our iudgements, and not to iustifie and condennine any by that befalleth them in this life: Secondly, in greatest plagues to acknowledge the righteousness of God, by reason of our sinnes deseruing the same: Thirdly, not to set our affections vpon this life, fraught with so many miseries, but to long for a better, and to reioyce in afflictions which doe frame vs thereunto.

*Doctrine.* [*darkned the daughter of Sion, &c. and cast downe, &c.*] God spareth not to smite his dearest children, when they sinne against him: the whole storie of *Israel* in generall, and *Dauid* in particular giueth example hereof. The reason is, first, that the Lord might declare himselfe an aduersary to sinne in all men without partialitie: Secondly, that he might reduce his seruants from running on headlong to hell with the wicked. The vse is, to teach vs, first, to magnifie the righteousness of God, as in all his workes generally, so in the afflictions of his Church particularly: secondly, not to perswade our selues to looke for any earthly peace (seeing the promises of this life are conditionall) though wee be the children of *Abraham* by faith, but to prepare our selues for continuall calamities, one in the necke of another.

*Doctrine.* [*from heauen unto the earth*] the higher that 4 God aduanceth any, the greater is their punishment in the day of their visitatiō for their sinnes, *Deut.* 28. thoroughout. The reason is, because, first, to whom much is giuen, of them must much be required: secondly, according to the priuiledges abused, so is the sinnes of those that haue them greater and more in number. The vse is, to teach vs, not to thinke our selues to haue any freedome to sinne, because we be greater then others, but that our punishments shall be the more intolerable, if our obedience answer not to our prerogatiues, that we haue aboue others.

*Doctrine.* [*foote stoule*] the most beautifull thing in this 5 worlde is base in respect of the Maiestie and glorie of the Lord. The reason is, because, he is infinitely glorious, and all things here are most subject to corruption, and basenesse.



The vse is, to teach vs, not to rest on any thing that here wee can enioy; but to vse them (according to Gods commaundement) as meanes to encrease vs in the feare, and direct vs in the true worship of his glorious maiestie.

- 6 *Doctrine.* [*foote stooles*] Gods anger against sinne, moueth him to destroy the things that he commaunded (for his owne seruice) whē they are abused by men. The reason is, because, he cannot indure the dishonour of his name thereby. The vse is, to teach vs, first, that sinne (especially of such as profess Gods name) is most odious and ougly in his sight: secondly, to take heede that wee vse the outward meanes of Gods seruice with all reuerence, and profit rightly by them to the increase of all godlinesse in vs, else shall they be taken from vs.

*Verse. 2* [*The Lord hath destroyed*] i. with his mighty hand from heauen he hath ouerthrowne [*and hath not spared*] i. shewed no fauour or mercy in it [*all the habitations of Iacob*] i. all those goodly dwellings that he had seated them in [*he hath throwne downe in his wrath*] i. in his anger for sinne hee hath laid euen with the ground [*all the strong holdes of the daughter of Iudab*] i. all those towers, bulwarkes and castles that the people of the Iewes had prepared for their defence [*hee hath cast them downe to the ground*] i. not shaken them a little and so left them standing, but vtterly defaced and wasted them [*he hath polluted the kingdome and the princes thereof*] i. he hath taken all priuiledges from them, & giuen the whole people of all degrees into the hands of the wicked Nations to be prophanely vsed at their pleasure.

- 1 *Doctrine.* [*the Lord hath, &c.*] It is the hand of God that taketh away the flourishing estate of a kingdome, *Dan. 4. 29*. The reason is, because, the power to doe so great a thing is in his hands alone. The cause that moueth the Lord thereunto, is the sinne of the Princes and people thereof. Examples, *Egypt*, *Achabs* house, *Iehū* his race, whole *Israel* and *Iudab*; so is it in the flourishing of particular persons. The vse is, first, to declare vnto vs the omnipotent power of God, that we may tremble at it, so did *Daniel* teach *Nabuchadnezzar*, *Dan. 4.*



*22. &c.* Secondly, to teach vs the righteousnesse of God that dealeth not like a tyrant but vprightly, that we may honour him in all things; so did *Iob: 1. 2 1. &c.* Thirdly, to let vs see the odiousnesse of sinne, that causeth God to ouerturne the most glorious things in the world, & therefore that wee must detest it, and warre against it all the dayes of our life.

*Doctrine. [not spared]* as God is full of mercy in his long suffering, so is his anger vnappealeable when it breaketh out against the sonnes of men for their sinnes, *Jerem. 4. 4.* Examples hereof, the olde world, *Sodome & Gomorrah*, *Israel*, and the seuen Churches mentioned in the Reuelation. The reason is, because he vseth not to execute his iudgements till no meanes of his mercy will preuaile. The vse is, to teach vs, that wee despise not his iudgements, nor abuse his mercies, but tremble at the one, and be drawne to well dooing by the other.

*Doctrine. [habitations]* God depriueth vs of a great blessing, when he taketh from vs our dwelling places. The reason is, because of the great commodities and contentment that come vnto vs thereby, when we enioy them peaceably; as euery mans experience can teach him in particular. The vse is, to teach vs, first, to be humbled when God taketh such a blessing from vs: Secondly, whilest wee peaceably enioy the same, to vse it to the furtherance of Gods glory, and to prayse God daily for the comfortable vse thereof.

*Doctrine. [not spared]* there is no assurance of worldly possessions and peace, but in the fauour of God. The reason is, because, first, he ruleth and disposeth al things at his pleasure: secondly, in his anger hee vseth to ouerthrow these things. The vse is, first, to reprove the vaine and godlesse opinion of them that thinke the greatest worldly safetie to be, in being furthest from zeale in religion: secondly, to teach vs, first, to seeke the kingdome of God and his righteousnesse, so shall all other things goe well with vs, *Matth. 6. 33.*

*Doctrine. [strong holds]* God onerthroweth the greatest strength that man can erect, euen at his pleasure. The reason is, because there is no strength but of him and from him. The

vse is to teach vs, neuer to trust in our owne valour, but so to vse all good meanes of our defence, as still wee relye vpon the Lord for strength and successe thereby.

- 6 *Doctrine.* [*in his wrath*] it is a marke of Gods wrath to be deprived of strength, courage, or any other necessarie gifte, when we stand in need of them. The reason is, because, it is a signe that his hand is not with vs to giue vs that blessing by them, which we looked for, or heretofore haue had in them. The vse is, to teach vs, in all things that wee take in hand, to beg of God, both the thing it selfe, and also the meanes of accomplishing the same.

- 7 *Doctrine.* [*of the daughter of Iudab*] It is the sinne of the Church, that causeth the Lorde to spoyle the same of any blessing that she hath heretofore enioyed. The reason is, because, in her obedience he hath promised to blesse her, *Deut.* 28.2. and in her disobedience, to take his blessings from her, *Deut.* 28.15. The vse is, to teach vs, when we are deprived of any blessing, not to fret against the wicked (Gods rodde) that are the instruments thereof: but to acknowledge our owne finnes, that caused the Lord to set them on worke to spoyle vs, and by repentance to seeke reconciliation with him, so shall we enioy his blessings againe, or otherwise contentment.

- 8 *Doctrine.* [*strong holdes*] these being taken away in Gods anger, teacheth vs this doctrine. It is the good blessing of God, to haue a kingdome, to haue strong holdes, munitions, &c. for a defence against their enemies. The reason is, because they be the meanes that vsually hee blesseth to procure outward safetie. The vse is, to teach vs carefully to prepare them against the time of trouble, yet neuer to rest in them, but to depend vpon Gods blessing alone.

- 9 *Doctrine.* [*polluted*] the more that God honoureth vs with his blessings, the greater shal be our dishonour, if we abuse them, when he entreth into iudgement with vs for the same: for these reasons, and vse hereof, see *vers.* 1. *Doctr.* 4.

*Verse.* 3

[*He hath bent off in his fierce wrath*] he hath vterly taken away in his exceeding displeasure [*all the hornes of Israel*]

all

i. all the strength and beautie of his people [*he hath drawne backe his right hand*] i. he hath withdrawne his power and assistance [*from before the enimie*] i. from standing by vs (as in former times) against our aduersaries [*and he burneth in Iaacob like a flame of fier*] i. he doth declare his displeasure among his people, as clearely as a flame of fire that is easily discerned [*he denouret hroude about*] i. in all places and corners his consuming hand appeareth.

*Doctrin.* [*horne*] Strength and honour are in the Lords disposition, to be giuen, continued or taken away at his pleasure. The reason is, because he is the author of all things. The vse is, to teach vs, whilest wee enioye any part thereof, to acknowledge it to come frō him, to honour him therewithall, and to take patiently the remoouing thereof from vs when it shall please him.

*Doctrin.* [*drawne backe*] when Gods fauour is towards vs, it is our shield against our enemies; but when he meaneth to punish vs, he leaueth vs vnto our selues: so dealt he often with Israel, *Iudges 2. 14.* The reason is, because, none can hurt vs, whilest hee that is the strongest is on our sides; but when he is against vs, wee are of no strength. The vse is, to teach vs, about all things to pray continually, that about all other crosses, hee would neuer take his louing countenance from vs.

*Doctrin.* [*flame of fier, &c. round about*] though Gods iustice be seuerē against sinne in all men, yet is it most manifest in his Church, hauing sinned against him. The reason is, because, first, all mens eyes are most vpon Gods Church. Secondly, God doth declare himselfe more in, and for his Church then all the world besides.

[*He hath bent his bowe like an enimie*] i. he hath prepared his armour as enemies doe, that meane to destroy [*hee is appointed with his right hand as an enimie*] i. he is ready with his power and strength as one that professeth enimity [*and hath slaine all that was pleasant to the eye*] i. hee hath destroyed the young men, and all the flower of the people [*in the tabernacle of the daughter of Sion*] i. in the midst of his people [*he*

*Verse. 14*

*hath poured out his wrath like fire*] i. he hath abundantly and most vehemently declared his heauie displeasure.

1 *Doctrine.* [*he hath, &c.*] Where God is angry, there is nothing to be looked for but destruction, and ill successe in all things. The reason is, because first his power is no way to be matched. Secondly, his will is made hote by the sinne of the parties that anger him. The vse is, to teach vs, first alwaies to walke in reuerent obedience vnto him, least we procure his displeasure against vs. Secondly, when any part of his anger breaketh forth against vs, to seeke to appease him by true repentance.

2 *Doctrine.* [*his bowe like*] God punisheth sinne in his children in this world as seuerely as if they were reprobates: Examples hereof, *Iob*, *Dauid*, yea and whole *Israel*. The reason is, first, to declare that he is not partiall, but hateth sinne in those whom he most of all loueth. Secondly, that it may appeare what great wrath remaineth for the vngodly, *1. Pet.* 4. 17. The vse is, to teach vs, first, to admire and praise Gods righteousnesse. Secondly, to accept willingly his punishments laid vpon vs, knowing it to be the lot of Gods people at all times.

3 *Doctrine.* [*like an enemy*] yet not one indeed. *Doctrine.* Though God shew al outward signes of enimitie against his Church, yet is his loue euerlasting thereunto. The reason is, because he is no chaungeling, but loueth vnto the end, *Iohn* 13. 1. The vse is, first, to declare vnto vs Gods exceeding loue to his Church. Secondly, to giue vs comfort in our distresses; which is attained vnto, by recounting Gods former fauours shewed vnto vs.

4 *Doctrine.* [*and shew*] Gods anger is neuer in vaine, but effecteth punishment vpon them with whom he is angrie. The reason is, because all things serue to accomplish his wil, and nothing can resist it. The vse is, to teach vs to take heed that we doe not offend him, seeing we cannot escape his punishing hand.

5 *Doctrine.* [*pleasant*] God regardeth not the most pretious things that are amongst the sonnes of men, in respect of declaring

claring his iustice against sinne. The reason is, because all things serue to his glorie, and to the clearing of his equitie among his creatures. The vse is, to teach vs, to regard well doing, and to shun the transgression of his lawes about al earthly things.

[*The Lord was as an enemy*] i. in all respects he declared *Verse. 5* himselfe to deale extreemely as enemies do [*he hath denoured Israel*] i. he hath vterly made hauocke of the Nation of his people [*he hath deuoured all his palaces*] i. he hath thrown downe all those goodly buildings and dwelling places that were throughout al Iudea [*he hath destroyed his strong holds*] i. he hath rased downe al those bulwarkes and fortresses that he had builded for defence [*and hath increased in the daughter of Iudah sorrow and beauiresse*] i. he hath giuen his people iust cause to increase in all kinde of griefes, euen adding sorrow vnto sorrow: for both the Hebrew words come from one roote, and signifie one thing.

*Doctrine.* This often repeating of one thing in diuers termes, teacheth vs this doctrine: It is a hard thing to perswade Godspeople rightly to iudge of, and be affected with the afflictions that are vpon them. The reason is, because, first, the waies of God are high beyond the reach of the sons of men. Secondly, we are naturally of a blind and dull disposition, with much adoe brought vnto any good thing. The vse is, to teach vs, to labour against our owne peruerlenesse, vsing all the meanes that God hath appoynted to make vs rightly affected with his plagues vpon vs, or vpon other our brethren.

*Doctrine.* [*denoured Israel*] God hath no neede of any people, but all haue neede of him. The reason is, because all are his, *Psal. 50. 12.* and hee is able of stones to raise vp children vnto *Abraham, Math. 3. 2.* The vse is, to teach vs, neuer to flatter our selues as the Iewes did, with, *the Law shall not depart from the Priest:* for it is a vaine confidence, and can doe vs no good, but much harme.

*Doctrine.* [*increased*] God will increase his plagues vpon his children, where sinne without repentance is increased.

The

The reason is, because, he punisheth, to the end to bring them to repentance, whereunto if more easie stripes bring them not, he will lay on his stripes the more heauilie. The vse is, to teach vs, neuer to think our selues safe from afflictions (when God beginneth to correct vs (vntill wee be soundly conuerted from our sinfull waies.

4. *Doctrine.* [*sorrow*] God giueth many causes of sorrow when he punisheth his people. The reason is, because, first, he giueth a token that he is displeased, which is cause of greatest griefe vnto Gods children. Secondly, his punishments doe vsually crosse our affections in the things that they are most set vpon. The vse is, to teach vs, first, to labour with our selues, that wee may be affected with the crosses that are vpon vs. Secondly, to seeke to him alone for succour in the time of our sorrow.

Verse. 6

[*For he hath taken away the hedge thereof, as of a garden*] i. he hath laied it open vnto the spoyle, by remouing his protection from it, so as it cannot but be spoyled as a garden that hath no hedge [*he hath destroyed the place of his assemblie*] i. he hath throwne downe those places, where his people were wont to meete for the exercises of religion, the Temple and the Synagogues [*The Lord utterly forgetteth the feasts and Sabbaths in Sion*] i. he seemeth to think vpon no such thing, as to cause his people to celebrate the appoynted times dedicated to his seruice [*and hath despised in the indignation of his wrath*] i. in his heauie displeasure he hath declared himselfe not to regard [*the King and the Priest*] i. the gouernours of the Common wealth and teachers of the Church, which were not onely a signe of his fauour, but also the meanes of bodilie and spirituall comfort vnto all the people.

1. *Doctrine.* [*hedge thereof*] It is the Lord alone that giueth safety vnto his church, or layeth his people open to spoylers, *Isay. 5. 5. 6. Psal. 80. 12, 13.* The reason is, because, all power is in his hands, to saue or destroy at his pleasure, *Dan. 5. 18, 19.* The vse is, to teach vs, to depend wholly vpon him, seeking alwaies when hee shaketh his rodde ouer vs, reconciliation with him, by true and vnfained repentance.

*Doctrine.*

*Doctrine.* [*place of his assemblies*] The Temple being the 2 most holie place in the world and yet destroyed, teacheth this doctrine; No place on earth hath any holinesse in it, or promise of continuance, farther then it is holily vsed. The reason is, because God regardeth no place further then to serue to that holy vse, whereunto he hath appointed it. The vse is, to teach vs, first, that the place maketh not men holy or prophane, but men the place: this confuteth Iudaisme in tying holinesse to the temple, and poperie, thinking great holinesse to be in this and that place. Secondly, that when we come to the places of Gods worship, there is nothing that can profite vs without the right vse of them.

*Doctrine.* [*place of &c.*] God is angry with his owne ordinances, and laeth a curse vpon them for the sinnes of those that abuse them, *Psalme* 74. 5. 6. 7. and 78. 95. 60. 61. *Isay* 1. 13. and 6. 10. The reason is, because God ordained these things to bring vs to holinesse, which if they do not, they increale our wickednesse, *2. Cor.* 2. 15. 16. The vse is, to teach vs, first, how monstrous sinne is, that peruerteth so holy things from their proper vse: secondly, to be carefull aboute all things to vse the exercises of religion aright, and to take them in hand with trembling and feare.

*Doctrine.* [*destroyed the place. &c. feasts and Sabbaoths*] 4 The Church of God on earth, is not alwaies visible and apparant to the eyes of men, *Reuel.* 12. 14. The reason is, because the exercises of Religion and places thereof (which are the visible notes of a Church) are often ouerthrowne, and the Church disperfed. The vse is, to teach vs, first, that the Papists erre in making perpetuall visibilitie a note of Gods true Church: secondly, not to renounce the truth, though the Church bee ouerthrowne; for God will in his good time restore her againe, as euer he hath done.

*Doctrine.* [*disperfed*] when God will afflict a people, hee 5 will spoyle them of the meanes of their peace and comfort, *Isay* 3. 1. to the 5. The reason is, because, vsually wee rest too much in the outward meanes. The vse is, to teach vs, first, not to trust to any outward meanes but in God alone, who



blesse: h them to those that vse them aright: Secondly, to be assured that when he depriueth vs of them, his decree is gone out against vs to punish vs: thirdly, to labour by repentance to preuent the plagues threatened to come vpon vs.

- 6 *Doctrins. [King]* It is a grievous plague of God for a people to be spoyled of their rulers (especially being good ones) *Iudges 2.7. 11. and 19. 1. 2.* and to enioy them is a great blessing, *Isay 49. 23.* The reason is, because, all desolation cometh with the losse of them, *Isay 3. 5.* The vse is, to teach vs, first, to praise God for his blessings that wee haue enioyed that way. Secondly, to pray daily for our Princes and rulers, that vnder them we may leade a religious and peaceable life, *1. Tim. 2. 2.*

- 7 *Doctrins. [Priest]* It is the heauiest iudgement that Gods Church can haue falling vpon her in this life, to be depriued of that holy ministry which should build her in true religion, *Psal. 74. 9. Mich. 2. 6.* The reason is, because, the enioying thereof bringeth such comfort, as maketh all other afflictions easie to be borne, *Psalms, 84. 10.* The vse is, to teach vs, first, when we enioy it, to reioyce therein especially, and praise God for it. Secondly, if we want it, to seeke it where it is to be had, *2. Chron. 11. 16. &c.* Thirdly, where we haue it in corruption, to seeke the reformation thereof, euery man in his place, keeping within the boundes of his calling.

Verse. 7

[*The Lords hat is for saken his altar*] hee hath reiected the place of their daily sacrifice [*he hath abhorred his sanctuary*] i. he cannot endure the place: where heretofore he was especially worshipped [*hee hath giuen the walles and her palaces into the hands of the enemy*] i. he hath giuen both the strong and the delightfull places ouer to them: that hate his people, [*they haue made a noyse*] i. with great triumph they haue shewted and cried [*in the house of God*] i. in the place that was consecrated to Gods seruice, and appoynted onely for Gods people to come into [*as in the day of solemnitie*] i. euery as in the solempne feasts when the people sounded out Gods prayes.

- 8 *Doctrins. [the Lord hath]* This often repetition teacheth this



this doctrine. It is the duty of Gods people to labour their affections, that they may be rightly touched with the losse of the outward exercises of religion. The reason is, because, first, naturally we are not moued with it, thinking it a small matter. Secondly, it should be our greatest desire to enioy the same, *Psal.* 27. 4. and 84. 10. and 132. 5. The vse is, to teach vs, first, the corruption of our nature that maketh so smal account of so incomparable a blessing. Secondly, to trie our selues what measure of religion we haue in vs, by the measure of desire we haue to enioy, and sorrowe when wee lose the exercises of religion.

*Doctrine.* [*abhorred his*] When GOD is angrie with his 2 people, he will take from them the outward signes of his fauour. The reason is, because he would vse all meanes to humble them, and bring them to repentance. The vse is, to teach vs, to acknowledge his hand against vs for our sinnes, whensoever he taketh any of his blessings from vs, and to learne thereby more true and sound repentance.

*Doctrine.* [*he hath giuen*] When Gods people growe ob- 3 sinate in their sinnes, he spoyleth them of all those things wherein they trust. The reason is, because he would take away all meanes of impenitencie. The vse is, to teach vs, the more blessings that God taketh from vs, to assure our selues, that we are the further from that we should be, and therefore to increase in true repentance.

*Doctrine.* [*sanctuary, &c. walles*] When the Church is 4 spoyled, the Common-wealth cannot goe free. The reason is, because the members of the Church are alwayes part of the Common-wealth. Secondly, the Common-wealth hath no promise from God to bee well, but by the promise made to the Church. The vse is, to teach vs, so carefull as we are to haue the Common-wealth flourish, to be as diligent to seeke the prosperitie of Church.

*Doctrine.* [*he hath giuen*] The wicked could neuer pre- 5 uail against the godly, but that God giueth them into their hands; for the reasons and vse hercof, see *chap. 1. verse 5.*

*doctr. 4.*

- 6 *Doctrine.* [*make a noyse*] God giueth the wicked (for the finnes of his people) occasion to blaspheme his name and to deride his holy ordinances. The reason is, that he may thereby prouoke his seruants vnto a detestation of their owne sins which gaue occasion thereof. The vse is, to teach vs, to bee humbled and grieued, when we see or heare the rage of the wicked, not onely for that Gods name is dishonoured, and his lawes violated: but also for that our disobedience hath been a cause of their finnes.

*Verse. 8* [*The Lord hath determined*] *i.* decreed and appointed [*to destroy the wall of the daughtier of Sion*] *i.* to ouerthrow the defence of Ierusalem [*he stretched out a line*] *i.* laid out in particular the maner and certaintie of her ouerthrow: so 2. *King.* 21. 13. *I say.* 24. 11. [*hee hath not withdrawn his hand from destroying*] *i.* he continueth vntill hee haue made a final destruction [*he causeth the ramparts and the wall to mourne*] *i.* giueth cause of mourning to the fencelesse creatures: a figuratiue speech [*they were destroyed together*] *i.* by a sodain vehement destruction.

- 1 *Doctrine.* [*generally*] In that Ierusalem is destroyed as well as other places, we learne this doctrine: No priuiledge can free the impenitent sinners from the plagues that God meaneth to bring vpon them, though they perswade themselves otherwise, *Ierem.* 7. 4. The reason is; because hee is righteous, and iudgeth without respect of persons; *Rom.* 2. 9. 11. 12. The vse is, to teach vs, neuer to stand vpon our birth, friends, riches, multitude, strength, or any other priuiledge what soeuer, to excuse or defend vs in our finnes withall; for none of them shall shielde vs against Gods mightie hand.

- 2 *Doctrine.* [*determined*] The ruines of kingdomes and strong cities come to passe only by the immutable decree of God; and not by fortune, mans power, pollicie, or any other thing, *Dan.* 4. 22. 1. *Sam.* 15. 26. 28. The reason is. because, there is no power in any of his creatures, but so farre as he giueth it therevnto. The vse is, to teach vs, first not to thinke our selues able to doe any thing, but to craue the

Lords

Lords assistance, whether wee be employed in the defence of our cuntry, or in a lawfull quarrell against any forren nation.

*Doctrin.* [*His Line*] the Lorde dooth both decree his 3  
iudgements, and also determine the measure of them, *Dan.*  
4. 29. The reason is, because he dealeth iustly in all things.  
The vse is, to teach vs, patiently to endure those afflictions  
that God shall lay vpon vs at any time, being assured of this,  
that he in wisdom disposeth them, and will not suffer them  
to growe in greatnes or continuance beyond that which he  
seeth meete:

*Doctrin.* [*wall to mourne*] the dumbe and sencelesse crea- 4  
tures do mourne according to their kinde, when we are pun-  
ished in them for our sinnes, *Rom.* 8. 22. The reason is, be-  
cause, they suffer things contrary to their kinde, by reason of  
our sinnes. The vse is, to teach vs, that if wee mourne not  
when wee feelee Gods hand vpon vs for our sinnes, wee are  
more blockish then the sencelesse creatures.

*Doctrin.* [*rampart, &c.*] the sin of men bringeth stron- 5  
gest thingsto nothing, when God calleth them to an ac-  
count. Example hereof *Babel*, *Isay* 13. 19. 20. The reason is,  
because nothing can withstand Gods iustice, which is set on  
worke by sinne, to destroy vs, The vse is, to teach vs, first, how  
horrible a thing sinne is, that bringeth such confusion into  
the world: Secondly, not to trust in any outward things, be  
they neuer so strong.

*Doctrin.* [*together*] Gods hand preuaileth as easily a- 6  
gainst the strongest & most, as the weakest and fewest. The  
reason is, because, all humaine strength is nothing to him.  
The vse is, to teach vs to tremble at his mighty power, and to  
magnifie him in the consideration thereof,

[*Her gates are sunke to the ground*] those strong gates that *Verse. 9*  
should haue kept out the enemy, are fallen downe, or sunke  
into the bowels of the earth, and thereby free passage into  
the Citie is given vnto the aduersaries [*he hath destroyed and*  
*broken her barres*] i. hee hath taken all strength from the  
gates, that should haue fortified them beeing shaken [*her*

*Kings and her Princes are among the gentiles*] i. the chiefe of her people are constrained to liue among the heathen that are enemies to religion [*the law is no more*] they haue no ordinary exercises of religiō among them [*neither do her Prophets receiue any vision from the Lord*] they haue no more extraordinary reuelations, to tell them the will of God.

1 *Doctrine.* [*gate barres*] when God punisheth his people, he wil especially destroy those things wherein they put most confidence. The reason is, because, such confidence doth vsually keepe vs from true humiliation and repentance. The vse is, to teach vs, to take heede of growing secure, by trusting too much vnto outward things: for if we do, God wil vtterly depriue vs of them.

2 *Doctrine.* [*Kings*] when God meaneth thorowly to afflict a people, he will spoyle them of the meanes of their peace and comfort: for the reasons and vse hereof, see *verse 6.*  
*Doctrine 5.*

3 *Doctrine.* [*are among the gentils*] when God by punishments sheweth his anger against a people, he especially plagueth their Princes and Rulers. The reason is, because, vsually their hands are deepest in the sinne; either in not ruling them aright, or neglecting to see them well instructed; or else in giuing them ill example. The vse is, to teach vs, that God is righteous in his iudgements, and spareth not any in respect of their persons.

4 *Doctrine.* [*among the Gentiles*] It is a grievous punishment vnto the godly to liue with, or to serue them that are wicked, *Psal. 120. 4. 5.* The reason is, because they shall see and heare many things that bee iust cause of grieve vnto them. Secondly, they may not freely speake to the praise of God without rebukes or skornes. The vse is, to teach vs, being free from this plague, to praise God for it, or being afflicted with it, to crie to God for the amendment of it.

5 *Doctrine.* [*Law no more*] It is a fearefull iudgement to haue the ministerie of the word that hietofore we enioyed, taken away from vs, *Psal. 74. 9. Mark. 6. 10. 1.* The reason is, because, it is the greatest meanes of comfort, and the want

of

of it, the readiest way to the decay of all religion in vs. The vse is, to teach vs, about all things in this life, to labour that we may haue the continuall benefit of it, whatsoeuer else we haue with it.

[*The Elders of the daughter of Sion*] i. the wisest and graneft of the people [*fit vpon the ground and keepe silence*] i. are throwne downe to grow in sorrow thereby, and vterly destitute of all counsell [*they haue cast vp dust vpon their heads*] i. they shew the greatest signes of amazednesse and sorrow that can be deuised [*they haue girded themselves with sackcloth*] i. they shew by their attyre how they are confounded and ashamed [*the virgins of Ierusalem*] i. the daintiest and nicest of all the people, the maidens [*hang downe their heads to the ground*] i. they which vsually looke vp and doe make much of their beautie, doe now looke downe as though they were ashamed of themselves.

*Doctrine.* [*the Elders*] the wisest of Gods seruants are at their wittes end, or fall into despaire if they bee deprived of their hope, in the promise of Gods assistance, *Psal.* 119. 92. The reason is, because first, mans wisdom is not able to support vs in troubles: Secondly, if God be not with vs in our distresses to comfort vs, he is against vs to punish vs, and then he being the strongest, must preuaile. The vse is, to teach vs, first, what an exceeding blessing it is, to haue the Lords comfortable presence with vs in our troubles: secondly, to shew vs our owne weakenesse, if he leaue vs to our selues, that by the consideration thereof, we may be humbled.

*Doctrine.* [*fit on the ground*] bodily exercises doe profit 2 to further lamentations in the day of heauinesse, but are no part of Gods seruice in themselves. The reason is, first, because God is a spirit, and his worship must be spirituall, *Iohn* 4. 24, &c. Secondly, God by his spirite affirmeth such things not to profit in that kinde, *1. Tim.* 4. 8. The vse is, to teach vs, by all our ward actions to be led on to spirituall worship, else we abuse them.

*Doctrine.* [*keepe silence*] the extremitie of Gods iudgements doe for the time ouerwhelme Gods dearest children,

in the greatest measure of griefe that can be in this life, *Psal.* 6. 3. and 22. 1. The reason is, because, first, they are vsed to feele great comfort. Secondly, they cannot beare the waight of Gods heauie hand, because of their weaknesse. The vse is, to teach vs, first, not to condemne them that seeme to be in a desperate case. Secondly, neuer to despaire, though we our selues, fall into the heauiest condition that may be.

- 4 *Doctrine.* [*Virgins*] The most daintie ones are made to stoop when Gods hand is heauie vpon them for their sinnes. The reason is, because their daintinesse cannot shield them from the crosse, but rather maketh them the more vnable to beare it, when it commeth. The vse is, to teach vs, not to delight too much in the profits or pleasures of this world when wee enioy them, seeing they cannot helpe vs in the day of trouble.

*Verse.* 11 [*Mine eyes doe faile with teares*] i. I weepe in such abundance, that mine eyes are consumed therewith [*my bowels are bemudded*] i. see *Chap.* 1. *vers.* 20. [*my suer is powred vpon the earth*] i. mine inward parts are molten and fall from me, [*for the destruction of the daughter of my people*] i. at the consideration of those miseries, or breakings in pieces (for so the Hebrew word signifieth) which the Church of God (my brethren doe suffer) because the infants and the sucklings i. all degrees euen to the tender babes [*are ouerwhelmed in the streetes*] i. are couered with calamities in the sight of all men.

- 1 *Doctrine.* [*mine eyes*] The true Ministers of God doe take the miseries of the Church to heart, in the greatest measure: Examples hereof are, *Moses*, the Prophets, Christ, and his Apostles. The reason is, because, first God hath giuen them charge over them. and made them shepherds to see to them Secondly, they know, or should know, best Gods anger for sinne, and the transgressions of the Church. Thirdly, they must gve accompt for them that are committed to their charge. Fourthly, they know how deare the Church is vnto God. The vse is, to teach vs, first, that good Ministers are an exceeding blessing vnto the Church, and ill ones the greatest curse

curse that can be. Secondly, the Ministers should haue great knowledge in the Scriptures. Thirdly, they should be most godly and religious aboue all others. Fourthly, the miserie of our age is great, which hath so many in the places of Ministers, that either know not their duetie to their flockes, or regard nothing but the fleese to feed their owne bellies.

*Doctrin.* [*faile with teares*] in the Prophecie 9. 1. he was <sup>2</sup> amazed to foresee this, but could not weepe, because the plague was not then come: which teacheth vs this doctrine. The iudgements of God doe neuer throughly affect vs, till we feele them. The reason is, because, till it come, we hope it may bee altogether kept away. The vse is, to teach vs, first, how hard our hearts be, that we may labour the more with them. Secondly, that sharpe afflictions are necessarie for vs, to make vs the more pliable to Gods will.

*Doctrin.* [*faile*] with continuall lamentation, because <sup>3</sup> the plague was continuall, teaching vs this doctrine. Our sorrow, humiliation, earnest prayer, and all other meanes of extraordinarie calling vpon God, must increase in vs, so long as Gods heauie hand is vpon vs. The reason is, because God doth it, first, to humble vs thoroughly. Secondly, to trie our patience and hope in him. The vse is, first, to reprove them that thinke once or a little calling vpon God sufficient. Secondly, to teach vs not to be wearie of such exercises, (which fault by Sathans subtiltie and our owne corruption doth easilie creepe in vpon vs in such cases) but to continue calling vpon him, howsoeuer it goe with vs, *Iob. 13. 15. Luk. 18. 1.*  
¶ *Or.*

*Doctrin.* [*bowels bemudded*] hartie sorrow for spirituall <sup>4</sup> miseries distempereth the whole bodie: so was it with *Dauid, Iob,* and Christ himselfe. The reason is, because the bodie is (or should be) seruant to the soule. The vse is, to teach vs, that in our sorrowes in affliction for sinne, we are farre short from that we should be, vntill we come to this measure.

*Doctrin.* [*liuer powred out*] The sorrowes of the soule (if <sup>5</sup> they be extreame) will easilie consume the bodie. The reason is, because the bodie receiueth his cheerefulness or heauiness



nessie from the disposition of the soule. The vse is, to teach vs, so to labour against the hardnesse of heart, as we be not overcome with the contrary, for Sathan wil vse al his sleighthes, to haue vs in the one extremitie or the other.

- 6 *Doctrine.* [*for the destruction*] a liuely member is grieved with the hurt of the body, or any mcmber thereof. The reason is, because of that fellow-feeling, which the spirit of God vniteth his people one to another withall. The vse is, first, to reprove them that regard no more, so that they and theirs be safe, as being farre from liuely members: Secondly, to teach vs, to enquire after the estate of others, and mourne with them that are in misery, so did that good Courtier *Nehe-miah*: 1. 2. 4.

- 7 *Doctrine.* [*daughter of my*] the ministers of God should haue a tender affection to the members of the Church, as a man hath to his daughter. The reason is, because they are (or should be) their spirituall fathers, begetting them (or at the least) nourishing them with the word of truth in Christ Iesus, 1. *Cor.* 4. 15. 1. *Pet.* 1. 3. 4. The vse is, first, to reprove them as being farre from miniters fitted to that worke) who in a proud maner doe disdaine to vse kindly the sheep of Christ Iesus. Secondly, to teach all that be miniters, to labour more and more with themselues to bee thus louingly affected, which will appeare by their diligence in publique teaching, and priuate perswasion vnto knowledge and obedience.

- 8 *Doctrine.* [*infants, &c. ouerwhelmed*] there is no outward thing so much cause of sorrowe, as the miseries laide vpon our children in our sight. The reason is, because naturally we pittie young children more then others. The vse is, to teach vs, first, whensoever any such afflictions are vpon vs, to consider how detestable a thing sinne is, which causeth the Lord to punish it in our tender young infants: Secondly, so desirous as we are to seeke the good of our Children in this life, to bee so carefull to shunne sinne, and to walke in obedience to Gods commaundements, *Ier.* 32. 39.

- 9 *Doctrine.* [*in the streetes*] the punishments that God layeth vpon his children are, vsually in the sight of others. The reason



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reason is, because hee will shew his glory in all his workes, *John 9.3. Luke 13.3. 1. Cor. 10.11.* The vse is, to teach vs, first, to profit by all the punishments that we reade of here, or see to be laide vpon others. Secondly, to perswade others to make profit of those afflictions which wee our selues doe feele.

[*they haue said*] i. the young children asked [*to their mo- Verse. 12*  
*ther*] i. of their mothers that should feed them [*where is wheat*  
*and wine*] i. our necessarie foode to refresh vs [*when they were*  
*ouerwhelmed*] i. throwne downe with miseries [*as the slaine*  
*in the Citie*] i. euen as those that by the sword haue their life  
taken from them [*while their soule poured out it self*] i. whilest  
their breath went out of their bodies, that the cause of their  
death might be y more manifest [*into their mothers bosome*]  
i. as it were giuing them their liues againe, seeing they yeeld  
them no foode to preferue them aliue.

*Doctrine.* [*where is*] It is the greatest griefe that can be, 1  
to haue them whome wee would gladly pleasure, seeke that  
at our hands which we cannot help them vnto. The reason  
is, because it crosseth both our affections, and theirs, who are  
deare vnto vs. The vse is, to humble vs, when it is our share;  
because God sheweth vs, that he is angrie with vs, in deny-  
ing vs power to doe that good which we would gladly doe.

*Doctrine.* [*when they were*] when GOD would haue vs 2  
profit by any work of his, he will let vs see the true cause of it.  
The reason is, because, else we are so dull and blinde, that we  
cannot discerne it rightly. The vse is, first, to mourne when  
we perceiue our selues vnable or vnwilling to search out y  
workes of the Lord: secondly, to ascribe all punishments to  
his iustice for sinne, and all blessings to his meere mercy; so  
shall we be sure to iudge rightly in the generall.

*Doctrine.* [*mothers bosome*] the griefe that is scene with 3  
the eye, is the heauiest vnto vs of all other things that fall vp-  
on our friendes. The reason is because, the sight is the shar-  
pest of the senses, and carieth things with deepest impression  
into the heart. The vse is, to teach vs, when we beholde the  
miseries of others, to be especially grieved therewithall.

- 4 *Doctrine.* When God meaneth to humble vs, he will vse most effectuall meanes to bring it to passe. The reason is, because he knoweth that our dulnesse and hardnesse of heart is not else mollified. The vse is, to declare vnto vs his exceeding loue to vs, that vseth all the meanes that he may, to doe vs good.

*Verse. 13* [*What thing shall I take to wisnesse for thee*] i. what example may I set before thine eyes [*what thing shall I compare to thee*] i. whereunto shall I liken thee in this thy miserie [*O virgin daughter Sion*] i. O people of God most deare vnto mee, whose case I highly tender [*that I may comfort thee*] i. that I may doe thee good [*for thy breach is great as the sea*] i. thy miseries are large, deep, & violent, for so is the breach, that the sea maketh into the bankes thereof [*who can heale thee*] i. what meanes in the world can doe thee good? As if he should say, in all likelihood thou art in a desperate case, past al help, being such a mirrour of Gods heavy iudgement, as neuer was before thee.

- 2 *Doctrine.* [*what thing*] It is the greatest griefe that can be, to fall into a trouble that hath not been laide vpon others before. The reason is, because it easeth griefe, to thinke that others haue been in the like case, whereas by the contrary it is aggravated. The vse is, to teach vs, first, in all our troubles to search out whether the godly haue felt the like, and to be comforted by it; this is vsuall in the scriptures: Secondly, though wee cannot finde an example like ours; yet is it no cause of despayre, seeing it was the case of Gods people in this place.

- 2 *Doctrine.* [*shall I*] Gods ministers must be studious in the word, to finde out euery thing that may fit the Churches present condition, *Isay. 50. 4. Mat. 13. 52.* The reason is, because the neede of the Church in generall, and of each member in particular, is such, now for doctrine, then for reprove, otherwhile for instruction, and after that for comfort, as (oftentimes) if the ministers lips doe not preferue knowledge presently to fit that turne, the oportunitie passeth, and great harme commeth thereby. The vse is, to teach vs, first, that all ministers

ministers must be learned, wise, & godly, else they cannot do this duety in any tollerable measure: secondly, it is a duety of great waight and care to bee a minister: and therefore they that make insufficient ones, and those that accept of the calling being not qualified thereunto, do commit a great sinne against God, and against his Church, and against their owne soules.

*Doctrin.* [*that I may comfort thee*] and yet it was as hea- 3  
uie a speech as could be vttered: whereby we learne two do-  
ctrines. First, hardett speeches from the mouth of the mini-  
ster, bee often most profitable, yea euen to the afflicted, if  
they be not sufficiently humbled. The reason is, because, our  
sinnnes are like a festered sore, that needeth sharp corrosiues, or  
like a disease sticking fast in the partes of the body, that need-  
eth a strong purgation. The vse is, to teach vs, that it is a ne-  
cessary part of a ministers office, to rake in the consciences,  
and launch the depth of the hearts of his hearers.

*Doctrin.* [*that I may comfort thee*] the second doctrine. 4  
That minister loueth vs best, that dealeth most plainly with  
vs. The reason is, because plainer reproofe doth vs more good,  
(if wee haue grace to take it aright) then sinooth speeches  
can doe. The vse is, to teach vs, to be contented with such a  
ministerie, yea to desire it, if wee would be sound Christians.

*Doctrin.* [*as the sea*] the visible estate of the Church of 5  
God may come to bee of a desperat condition, euery way  
vexed more and more. The reason is, because God vseth to  
shew his mighty power in deliuering it from such a straight.  
The vse is, to teach vs, not to be dismaied when it doth come  
to such an exigencie, but to learne to be humbled by it.

*Doctrin.* [*who can heale thee*] as if he should say, there is 6  
no help for thee, but from God alone: *doctrin.* God often af-  
flicteth his people, vntill they bee brought to see evidently  
that there is no help for them, but in him alone. The reason  
is, because else we ascribe some part of our deliuerance to the  
second causes. The vse is, to teach vs, in any extremitie, neuer  
to rest vpon men (howsoeuer wee may vie them as instru-  
ments) but vpon God alone.

7 *Doctrine.* [*O virgine, &c.*] In all our reprofes we must labour to let it appeare, that they proceede from a loue in vs, and a care of their good, whome we doe reprove. The reason is, because else shal we haue no comfort in it, if they hate vs for it, nor they profit by it, though they take it well, seeing they wil iudge it to come from malice. The vse is, to teach vs, before we reprove, to examine our hearts, and to finde them vpright, or else to lay our hands vpon our mouths.

*Vers. 14* | *Thy Prophets* i. those that profess to be thy guides and instructours, vpon whome thou hast relyed [*haue looked out vaine and vsanorie things for thee*] i. things that haue neither substance nor taste of goodnesse in them: as for example, peace, and plentie, when God threatned them the contrarie, *Jerem. 28. 2.* [*and they haue not discovered thine iniquitie*] i. they haue not plainly told thee of thy sinnes, and conuincd thee of them [*to turne away thy captiuitie*] i. to bring thee to repentance, that thou mightest haue preuented Gods iudgements [*but haue looked out for thee*] i. haue solemnelie (as in the name of the Lord) taught thee [*beanie prophecies of vaine things*] i. matters hard for thee to beare, and yet such as shall doe thee no good; such was their perswasion to warre against the *Chaldeans* to the vttermost [*and causes of banishment*] i. the obedience whereunto was the readiest way to bring you out of your land, and from all the blessings which you did there enioy.

1 *Doctrine.* [*Prophets*] False teachers are as grieuous a plague, as can be laide vpon a people. The reason is, because they bring with them ineuitable destruction, *Matth. 15. 14.* in which respect God commaunded that they should dye the death, *Deut. 13. 5.* and *18. 20.* they are discerned by teaching things contrarie to the reuealed will of God, *Matth. 24. 11. 24.* and, *2. Pet. 2. 1.* The vse is, to teach vs, first, that that people is in a fearefull case, which haue such thrust vpon them, and true Pastors taken from them. Secondly, to trie the spirits, *1. Iohn 4. 1.* which we cannot doe, except we be skilfull in the worde of God, which is the touchstone of this triall. Thirdly, it is not sufficient that our teacher be a learned

ned man, for he may also be a false Prophet.

*Doctrine.* [*thy*] they that refuse to receiue the true ministers, God will giue them ouer to be seduced by false teachers and to beleue lies, 2. Chron. 36. 15. Pro. 1. 24. &c. 2. Thess. 2. 10. 11. 12. The reason is, because, it is Gods righteous iudgement to punish disobedience, with that which is embraced in stead of his commaundement, Rom. 1. 28. The vse is, to teach vs, first, that the great contempt of Gods word and true ministers in this land (without exceeding repentance) must needs be punished with all kinde of illusions, as Poperie, &c. which iudgement we see to haue gotten a great hand already: Secondly, if wee looke to bee free from his iudgements, that we yeeld to the whole trueth (so farre as it is reuealed vnto vs) both in iudgement and practise. Thirdly, that true teachers of Gods word being disgraced, are not to be dismayed, though hyrelings and time-seruers be receiued in their steades, seeing it was the lot of the Prophets, Christ, and his Apostles.

*Doctrine.* [*vaine and vsanorie*] It is a certaine note of a false Prophet, to speake such things in the name of the Lord, as are vntrue, or misallledged to please the carnall desires of the people, Iere. 14. 13. 14. 15. 23. throughout. The reason is, because whom God sendeth, them he furnisheth with the word of truth: but Sathan putteth a lying spirit in the mouth of them that he stirreth vp to be seducers. The vse is, to teach vs, to take heede we be not seduced by such: they are discerned by these and such like speeches. All is well, we are the most reformed Church that was since the Apostles times; many are too precise, men may take liberty of pastimes on the Lords Sabbath; it is a small fault or none to sweare by faith, &c. all men that will professe in name to be Christians, are to be receiued vnto the Sacraments, and such like.

*Doctrine.* [*not discovered*] It is not sufficient for a true minister, not to flatter, &c. but he must also discover the peoples sinnes vnto them, by particular ripping vp of sinne, and applying it to the consciences of his hearers, so did the true teachers euer, Ezech. 13. 4. and 1. Kings 18. 18. Maith. 3. 7.

Luke.

*Luke 3.8 &c. Matth. 14.4.* The reason is, because, if the doctrine be only generall, men will misapplie it, and alwaies turne it vpon others, saying, he touched such a man, and such a man to day, &c. The vse is, first, to reprove those teachers that doe not deale sharply, either for feare of displeasure, or because themselves are some way infamously guiltie. Secondly, to reprove those hearers, as men not led by the spirit of God, that cannot endure particular reproofe, but will set themselves against the reprovers, vexing them by all meanes.

5 *Doctrine.* [*to turne away*] the onely way to auoyde Gods plagues, is gladly to suffer our selues bitterly to be reproued by Gods ministers. The reason is, because it is the meanes that GOD hath appointed to bring vs to the sight of our sinnes, and so to true repentance. The vse is, to teach vs, first, that they who cannot endure this course, can looke for nothing but Gods heauie hand, to be euery way stretched out against them: Secondly, if wee looke for Gods fauour, to vse all meanes that we may haue such teachers.

6 *Doctrine.* [*causes of banishment*] the falsehood that is taught by false Prophets, and beleeued by a seduced people is the cause of all Gods punishments that light vpon them. The reason is, because the teaching and beleeuing of error, is the fountaine of all those sinnes, for which God vsually punisheth the sonnes of men. The vse is, first, to reprove the false opinion of the wicked, that charge true ministers and their doctrine to be cause hereof, *1. King. 18. 17. &c.* Secondly, to teach vs, so desirous as we are to escape Gods iudgements, to be so carefull to teach, beleeu, and liue according to the truth of God.

*Vers. 15* [*All that passe by the way*] *i.* all sortes of infidels and enemies [*clap their hands at thee*] *i.* make a wonderment to behold thee [*they hisse and wagge the head vpon the daughter of Ierusalem*] *i.* they scorne and deride the people of GOD, *1. Kings 9. 8.* and *2. Kings 19. 21.* [*saying, is this the Citie that men call the perfection of beautie*] *i.* is this, whose wallies are broken downe; whose houses are burned, whose people are slaine

slaine and famished, that Citie that was said to want nothing that might increase her renown [*& the ioy of the whole earth*] i. where nothing was wanting that might delight any man.

*Doctrin.* [*all that passe by*] God is wont to whippe his children for their sinnes, by the multitude of vnbeleeuers that hate the truth, *Isay* 10. 5. 6. *Iere.* 25. 9. *Exod.* 1. 13. 14. Examples hereof are many in all ages. The reason is, because, first, they will not doe that worke of God negligently, and so shall we bee the more affected with it, and the better humbled: Secondly, God will thereby keepe his people from familiaritie with the wicked: Thirdly, that his loue to vs may appeare, in burning the rodde vpon our repentance. The vse is, to teach vs, first, that it is the lot of the godly to be punished by the wicked: so was Christ, so were the Prophets, and Apostles, the let vs look for it, & not murmur at it, nor shrink from the trueth for it: secondly, that sin is a most ougly thing in Gods sight, that causeth him to deale so seuerely with his dearest children: thirdly, that we take heed of being in league with the wicked, for they are our enemies & must scourge vs.

*Doctrin.* [*clappe their hands*] it is a propertie of a wicked heart, to insult ouer the distressed, whome we should pittie and relieue, *Psal.* 35. 15. &c. and 79. 4. so did *Nabal*, 1. *Sam.* 25. 10. 11. so did *Shemi*, 2. *Sam.* 16. 7. 8. so dealt they with Christ, *Matth.* 27. 39. &c. The reason is, because they doe not thinke that euer the like can fall vpon themselves. The vse is, to teach vs, first, the vileness of our nature, that hath no more remorse in it towards them in miserie: Secondly, to looke for no better from the hands of prophane persons: thirdly, to praise God that giueth a pittifull heart vnto his seruants, euen towards their enemies, *Psal.* 25. 13. 14.

*Doctrin.* [*they hisse and wagge, &c. saying*] the wicked seeing the godly afflicted, take occasion thereby to blaspheme God and his trueth, *Psal.* 74. 10. 18. and 2. *Kings.* 18. 30. 35. and 19. 1. 2. &c. The reason is, because they thinke, first, that they shall neuer flourish againe: secondly, that they are the greatest sinners, because they are most punished. The vse is, to teach vs, first, not to condemne men, or their



religion, because of their afflictions. Secondly, that seeing the wicked doe vsuallie reuile the Lorde and his trueth, when they abuse vs, therefore let vs patiently beare it, knowing that he, whose cause it is, will reuenge it.

- 4 *Doctrin.* [*perfection of beantie and ioy*] there only is true ioy and excellencie, where Gods trueth is rightly preached, and his name called vpon, *Psalms. 50. 2. Isay. 23. Ezech. 47. 8. 9. 12.* The reason is, because they are the vsuall signes of Gods fauourable presence. The vse is, to teach vs, first, to take heed that we be not drawne from the vse of these things for loue of peace, riches, libertie, or life it selfe; seeing they be the chiefe, and all other nothing without them. Secondly, to bewaile the losse thereof, whensoever we be deprivied of them, about the losse of any other thing in this life.

*Verse. 16* [*All thine enemies*] i. all sortes of people that hate thee, [*doe open their mouth against thee*] i. speake largely and freely to thy dishonour [*they bisse and gnash their teeth*] i. they mock and disdain thee [*saying, wee haue denoured it*] i. we haue now made the Iewes past euer being a Nation againe, [*certainly, this is the day we looked for*] i. wee haue long hoped and laboured to see this day [*we haue found and seene it*] i. we haue now at the length attained vnto it.

- 1 *Doctrin.* [*all thine enemies*] the wicked will ioyn together to vex the godly, though otherwise they bee enemies one to an other, *Psal. 2. 2.* Examples hereof *Luk. 23. 12.* The reason is, because they hate nothing, neither any persons so much, as the truth and the professors thereof. The vse is, to teach vs, first, that the greatest part of men shall alwaies be against the godly, and therefore let vs not bee carried with the multitude: Secondly, not to trust the friendship of the wicked.

- 2 *Doctrin.* [*opened their mouth*] it is a speciall property of the wicked, to rayle at the godly, *Matth. 5. 11. 12.* The reason is alleaded by our Sauour Christ, *Matth. 12. 34.* The vse is, to teach vs, how to discern of a wicked man, and to take his reuilings patiently: Secondly, to take heede that wee bee not tainted with so vile a fault, as God

hath



bath made a marke of a wicked man.

*Doctrine.* [*we haue denoured, &c.*] the wicked bee often 3  
so inflamed with malice againſt the godly, as nothing will  
ſatiſſie them but their blood, *Pro. 1. 11. 16. &c. Pſal. 79. 2. 3.*  
The reaſon is, becauſe they think to haue reſt when they are  
dead, which they cannot haue whileſt they ſee them liue,  
*Eſth. 3. 5. &c.* The uſe is, to teach vs, firſt, that bloodie cruelty  
being the propertie of the wicked, we muſt labour to be farre  
from that diſpoſition: Secondly, to looke for all miſchiefe  
from the wicked that they can accompliſh againſt vs.

*Doctrine.* [*this is the day*] in that once they did beare 4  
great ſhew of friendſhip to them, and now ſo cruellie deale  
with them, we learne this doctrine. Though the wicked doe  
alwaies hate the godly, yet they will often diſſemble friend-  
ſhip, and ſhew forth their malice onely, when they haue op-  
portunitie therunto, *Pſalm. 5. 9. Amos. 1. 9.* The reaſon is,  
becauſe they are wiſe in their owne generation, and can wait  
their beſt aduantage. The uſe is, to teach vs, firſt, neuer to  
truſt the faire ſhew of a prophane man, but ſo to behaue our  
ſelues, as we bee ſtill aware of him: Secondly, that it is ne-  
ceſſary the godly ſhould now and then fall into troubles, that  
their diſſembling friends may be diſcouered.

[*The Lord hath done that which he had purpoſed*] i. the *Verſe. 17*  
Lord hath brought to paſſe all that hee had decreed to doe  
vnto thee [*hee hath fulfilled his worde*] i. accompliſhed his  
threatnings [*that he had commaunded of olde time*] i. which  
he had commaunded his Prophets to teach, and his whole  
Church to make uſe of, as namely, *Leuit. 26. 24.* [*hee hath*  
*throwne downe and not ſpared*] i. euery where ouerthrowne  
and ſhewed no fauour in it [*he hath cauſed thine enemy to re-*  
*ioyce over thee*] i. ſatiſfied their deſire vpon thee to the full,  
[*and ſet vp the horne of thine aduerſaries*] i. giuen them that  
hate thee great ſtrength and might.

*Doctrine.* [*the Lord hath done*] i. It is the hand of GOD  
that worketh all the afflictions which fall vpon his Church.  
This doctrine wee had often before, the bookes of *Iofhua*  
*Judges* and *Kings* are full of examples of it. The reaſon is,

because, first, he is almightie, and doth all things. Secondly, he loueth his people, and letteth nothing betide them, but that which seemeth good vnto him. Thirdly, hee hath the commandement of all creatures. The vse is, to teach vs, first, to learne to feare, and obey him especially, in whose fauour nothing can hurt vs. Secondly, that in all afflictions wee looke vnto him that striketh, and examine our selues what cause wee haue giuen him. Thirdly, to seeke reconciliation with him by true repentance, so shall the meanes that are against vs, be employed for vs.

2 *Doctrin.* [*that hee purposed*] Every thing that the Lorde determineth shall stand, and come to passe, whosoever be against it. The reason is, because he is so powerfull and constant, that nothing can alter him, or dissuade him. Obiection: How is he then sayd so often to repent? Answer, that is not in his purposes, but in the performance of his promises, and his threatnings, which are alwaies vttered with condition. The vse is, to teach vs, first, that his promises and his fauourable assistance (wee beleeuing therein) shall alwaies stand by vs, to assist vs in all distresses. Secondly, that the iudgements threatned in the word against the impenitent, shall certainly light vpon them.

3 *Doctrin.* [*fulfilled his word*] i. Gods purposes (so farre as they are for vs to knowe) are reuealed in the word, and nowhere else to be sought. The reason is, because it is called his will, according whereunto if any man speake not, it is because there is no truth in him. The vse is, first, to reprove them that say, who can tell Gods will? Secondly, to teach vs, with all diligence to search the Scriptures, and to rest onely thereupon, seeing it is the certaine will of God.

4 *Doctrin.* [*his word*] So much of Gods purposes as men may take knowledge of, or enquire after, is reuealed in the written worde of GOD. The reason is, because the secret things belong vnto the Lord (as he saith by *Moses, Deut.*) and those that be reuealed to vs and our children. The vse is, first, to reprove the Anabaptists that looke for reuelations besides the word. Secondly, to teach vs, that we neuer purpose

pose well, but when we haue our warrant from the word. 5

*Doctrin.* [commanded] God setteth nothing downe in his word, but that he will haue taught by his Ministers, and learned by his people. The reason is, because, whatsoeuer is written, is written for our learning, *Rom.* 15.4. The vse is, to teach vs, that no part of the Scripture is needlesse to bee knowne, or a storie onely and no more to bee made of it, but of necessarie and profitable vse to euery particular Christian.

*Doctrin.* [of old time] GOD often deferreth the performance of his promises, and threatnings, till they seeme either to be forgotten, or in reason neuer like to come to passe, and yet they are accomplished in their time. The reason is, because, first, he will thereby trie the constancie and patience of his children. Secondly, that he might suffer with long patience the vessels ordained to destruction, *Rom.* 9.22. The vse is, to teach vs, neither to despaire of the promises, nor thinke the threatnings shall neuer be accomplished, but to make as certaine account of them, as if they were present, seeing nothing thereof shall fall to the ground.

*Doctrin.* [throwne downe and not spared] as God is full of mercie in his long suffering: so is his anger vnappeaseable, when it breaketh out against the sonnes of men for their sinnes: for the reasons and vse hereof, see *vers* 2 *Doct.* 2.

*Doctrin.* [he hath caused the enemy] The aduersaries of Gods children can doe nothing against them, till God arme them thereunto: for the reasons and vse hereof, see *Chap.* 1. *vers* 5. *Doct.* 4.

*Doctrin.* [reioyce] It is the propertie of the wicked, to triumph exceedingly, when they haue any hand against the godly: for the reasons and vse hereof, see *vers* 15. *Doct.* 2.

*Doctrin.* [set up] GOD often suppresseth the godlie in this life, and aduanceth the wicked: for the reasons and vse hereof, see *Chap.* 1. *verse* 5. *doct.* 2.

[Their heart crieth against the Lorde] i. they set their whole power to deuise blasphemie against God; for so it must be translated, and interpreted, referring it to the aduersaries.

saries, and making it a reason to cause the Church to pray, in hope to be heard: see the *Analyticall table* [*O wall*] i. O all people within the wall; a figuratiue speech [*of the daughter of Sion*] i. the Children of Gods Church [*Let teares runne downe like a riuer day and night*] i. weep continually, in great aboundance [*take thee no rest*] i. giue not ouer [*neither let the apple of thine eye cease*] i. Let thine eyes neuer stay from sending out teares.

1 *Doctrine.* [*against the Lord*] whatsoever the wicked doe against the godly, it is done indeed against the Lorde himselfe, *Matth.* 25. 40. *Acts.* 9. 4. The reason is, because, first, God esteemeth them as the apple of his eye, *Zaccha.* 2. 8. being one with him in Christ, *John* 17. 20. Secondly, the wicked doe all of hatred to our religion, and not for our sinnes. Thirdly, they are set on worke in desire to satisfie their owne affections, to the exceeding breach of Gods lawes. The vse is, to teach vs, first, that they shall be sure not to prosper: so it was said and done in the like case, *2. Kings* 19. 32. well it may be that they shall preuaile, till our sinnes bee thoroughly punished, but no longer: Secondly, to pray feruently for patience, and to hope for deliuerance in Gods good time.

2 *Doctrine.* [*O wall*] in speaking to the wall when he meaneth to speake to them, we learne this doctrine. The senselesse creatures are often more moued, when God sheweth his anger, then we are. The reason is, because, first, there is no corruption in them, but by our sinnes: secondly, wee are made by sinne more blockish then any creature besides. The vse is, to teach vs, first, to be ashamed, and humbled, that are so vntoward: secondly, to assure our selues that no excuse will serue, seeing the dumbe and senselesse creatures shall beare witness against vs, *Isay* 1. 1. *Deut.* 32. 1. *Mich.* 6. 1. 2. &c. Thirdly, to take great paines with our selues, to labour our affections to goodnesse; otherwise wee shall profit but a little.

3 *Doctrine.* [*wall*] when the aduersaries impugne the truth, all the members of the Church ought to crie vnto God earnestly. The reason is, because, Gods glory ought to be deare

vnto

vnto all: Secondly, it concerneth all that looke for any portion in the trueth: Thirdly, the Spirit that giueth sympathie to euery member of the bodie, and to all betweene them and the head, perswadeth and directeth thereunto. The vse is, to teach vs, to take to hart the case of the whole Church more, then our owne, and Gods glory most of all, so did *Moses Exod 32.32.* and *Paule Rom. 9.3. &c.*

*Doctrin.* [*let teares*] grievous affliction ought to bring 4 vs to exceeding sorrow for sinne. The reason is, because grievous punishments do argue the haynousnes of our offences. The vse is, to teach vs, the more we are punished, the more earnestly to labour with our owne hearts to increase lamentation in them.

*Doctrin.* [*no rest*] wee must not bee weary of vsing the 5 meanes of continuall repentance. The reason is, because we doe sinne continually. The vse is, to teach vs, that true repentance standeth not in a fit of sorrow or prayer, and so an end: but in a continuall performance of those dueties, euery day in better maner then other.

*Doctrin.* [*neither let*] he that will doe his duetie in Gods 6 seruice a right, must not giue place to his owne affections. The reason is, because they must be subdued in spirituall exercises, else they either taint, or wholie defile all that is taken in hand. The vse is, to teach vs, to trie our selues how much we haue profited in godlinesse, by examining what rule wee haue ouer our affections.

[*Arise, crie in the night*] i. when others sleepe, declare and *Verse. 19* shew forth thy lamentations [*in the beginning of the watches*] i. in the quiet of the night, when men are in a deepe sleepe, that so thou maist haue the lesse disturbance [*powre out thine heart like water before the face of the Lord*] i. utter vnto the Lord thine whole heart in greatest abundance [*lift up thine hands towards him*] i. declare by all signes thy desire to bee heard [*for the life of thy young children*] i. to see if hee will spare thy tender babes [*that are ouerwhelmed with hunger in the corners of all thy streetes*] i. that are starued and so dye in euery place of the Citie.

*Doctrin.*

- 1 *Doctrine.* [*night, &c. watches*] we must vse all the meanes we may, to fit vs to prayer, and to helpe vs to continue in it without disturbance. The reason is, because els we performe it very vntowardly, such is the difficultie of it, and our corruption. The vse is, to teach vs, not to enter rashlie vpon so high an action, but with all circumspection and watchfulnesse ouer our owne corruptions, and Sathans sleights.
- 2 *Doctrine.* [*heart*] Our prayers must be feruent, or they will not be regarded. The reason is, because, God is of such maiestie, as hee looketh for all earnestnesse in our petitions. The vse is, first, to reprove the common manner of praying with lip labour onely, as a matter highly offenseiue in the sight of the Lorde. Secondly, it teacheth vs neuer to vnder-take that great action, but with all carefull preparation and diligent attention vnto it.
- 3 *Doctrine.* [*young children*] in that one of the miseries, which is most pathetical, is named, we learne this doctrine. Gods Ministers must vse the most forcible reasons that can be deuised, to perswade vnto godlinesse. The reason is, because all the meanes that can bee vsed, are scarce sufficient to perswade vs, such is our dulnesse. The vse is, to teach vs, that Ministers ought to be men of great skill, and dexteritie in perswading, els they shall doe little good.

*Vers. 20* [*Beholde O Lord and consider to whom thou hast done this*]  
*i.* O Lord regard thoroughly our great miseries, and weigh with thy selfe that thou hast not done thus to the heathen that know not thy name, but to thine owne people [*shall the women*]. *i.* shall the most compassionate, and the most quezie stomached [*eate their fruite*]. *i.* feede vpon their owne children [*children of a span long*]. *i.* being most tender and little, [*shall the priest and the Prophet*]. *i.* the ordinarie Ministers, and those that are extraordinarie raised vp by thine owne hand [*bee slaine in the Sanctuary of the Lord*]. *i.* be killed in that place dedicated to holie vses, where they doe dispence thine owne ordinances?

- 1 *Doctrine.* [*O Lord*] they were in a desperate case, and yet pray for helpe, whereby wee learne this doctrine. The onely way

way of remedie in our greatest miseries, is to call vpon God in feruent praier. The reason is, because, first, it declareth that we are humbled, and our pride broken, in confessing no power to be in our selues, and seeking helpe elsewhere. Secondly, he is of greatest power, and none els can helpe vs. Thirdly, he will haue all the glory of our deliuerance, *Psal. 50. 15.* The vse is, first, to reprove many sorts of offenders, as Atheists, that do not acknowledge Gods hand in their miseries; Idolaters, that seeke helpe of others, then God himselfe; Infidels, that seeke to Sorcerers or Witches; those that relie so much vpon men, and those that pray coldly or carelesly. Secondly, that we must not giue ouer prayer, though our case seemeth most desperate, but be the more earnest therein.

*Doctrine. [behold and consider]* by this vehement kinde of 2 speech wee learne this doctrine: In right prayer vnto God, the frame of our words must be according to our affection. The reason is, because, the heart chiefly doth pray, and sendeth out words according to the abundance of it, els is there hypocrisie. The vse is, to teach vs, first, that vehement words in ordinary prayer is vaine, and not in due time. Secondly, that dulnesse of affection in ordinarie prayer or lip labour at any time, is a great fault, seeing the words must be according to the heart. Thirdly, to labour our affections before we begin, and in the action of prayer, that the mouth may speake from the abundance of the heart, and therefore to take heed of vsing a set prayer too much, lest it growe to a meere lip-labour.

*Doctrine. [to whom]* The chiefeest reason to moue the Lord 3 to pitie vs, is the remembrance of his couenant of mercie in Christ Iesus. The reason is, because it is the ground of our faith, without the benefite whereof we are enemies to God, and he to vs. The vse is, to teach vs, to labour to approue our selues the children of God, (by professing Christ aright, beleeuing stedfastlie in him, and liuing as becommeth the members of his bodie) els are our prayers abominable in his sight.

*Doctrine. [shall the women eate]* Gods wrath ouerturneth 4  
O the



the course of nature in the against whom it is bent. The reason is, because it bringeth his curse which ouerturneth all, as it did man, woman, earth, serpent, &c. *Gen. 3.* The vse is, to teach vs, first, the horror of sinne, and fearefulnesse of Gods wrath vpon it: Secondly, to pray to God neuer to giue vs o-uer to our hearts lusts, which is the heauiest iudgement that can befall vs.

5 *Doctrine.* [*children*] there is sufficient cause and matter in all the infants of Gods people, why God should in his iustice destroy them. The reason is, because they are conceived and borne in sinne, *Psal. 51. 5.* The vse is, to teach vs, first, what cause we haue to be humbled, that are infinitely more sinfull then infants: Secondly, to magnifie Gods exceeding mercie that (notwithstanding our manifold sinnes) doth not destroy vs.

6 *Doctrine.* [*shall the Priest, &c.*] Crueltie exercised by the hands of the wicked vpon children and ministers, is a speciall meanes to moue God to heare vs, when we pray for them. The reason is, because he hath promised speciall protection vnto them, and threatned seuerely to reuenge their wrongs. The vse is, to teach vs, especially to take heed that wee doe them no harme, but doe them what good we can.

7 *Doctrine.* [*in the sanctuary*] there is no Priuiledge of peace that can free vs from punishment, when wee sinne against the Lord. The reason is, because, no place hath freedome to sinne in it: Secondly, no place had ever any priuiledges promised to it, but vpon condition of obedience. The vse is, first, to reprove the Papists, that thinke Gods promises tyed vnto Rome, notwithstanding the disobedience and rebellion of them that dwell therein: secondly, to teach vs, neuer to couer our sinnes vnder the pretence of any priuiledge; for it will not serue to keepe vs from Gods hand, in the day of his anger.

*Perse. 21* The young and the olde lay on the ground in the streetes] i. all, of all conditions, lay slaine in the open places [*my virgins and my young men are slaine by the sword*] i. those that men most loth to kill, and those that are strongest to defend them-



themselues, are cruellie killed [*thou hast slaine in the day of thy wrath*] i. thou hast set thy selfe to destroy, in exceeding measure when thou wast angrie [*thou hast killed and not spared*] i. thou hast made hauocke of thy people, and shewed no manner of pittie.

*Doctrin.* [*young and olde*] when God punisheth a people for sinne, hee spareth neither age nor sex. The reason is, because, first, vsually they are first incorrigible, as was this people the Iewes, 2.Chron. 36. 16. 17. &c. Secondly, God respecteth no persons, Rom. 2. 11. 12. Iob. 34. 19. The vse is, to teach vs, that seeing no excuse, either of ignorance, youth, age, birth, or any such priuiledge will serue our turne, therefore wee should seriously and without delay turne vnto the Lord.

*Doctrin.* [*in the streetes*] it is a signe of Gods angervpon a people, when they want decent buriall, Psal. 79. 3. The reason is, because it is a good blessing of God to haue it, and the godly haue carefully sought it. Gen. 23. 4. and 49. 29.

*Obiection.* How is it a blessing, seeing the godly often want it as Reuel. 11. 8. 9. &c. *Answer.* It is a temporall blessing, which GOD in his anger for sinne denying to his people, counteruaileth with a spirituall blessing of greater value.

*Doctrin.* [*my virgins*] the wicked will doe most barbarous things, when God bridleth them not. The reason is, because Sathan doth often bring them to be past natural affection, Rom. 1. 30. The vse is, to teach vs, if we desire not to be annoyed by the vngodly, to pray vnto the Lorde that hee would restrain their rage.

*Doctrin.* [*not spared*] as God is full of mercy in his long suffering, so is his anger vnappeasable when it breaketh out against the sonnes of men: for the reason, and vse hereof, see vers. 2. Doct. 2.

*Thou hast called as in a solempne feast*] i. Thou hast from Verse. 22 all places, in great aboundance (as people are called to some great assemblie) called together at once against me [*my terrors round about me*] i. my griefes and feares are on euery side [*so that in the day of the Lords wrath none escaped nor remained*]

ned] i. when GOD shewed his anger vpon me, all were destroyed [*those that I haue nourished and brought vp*] i. my tender children that I haue cared for, from the wombe [*that mine enemy consumed*] i. are cruellie destroyed by such as hate me, and therefore shewed no pitie vpon them.

1 *Doctrine.* [*thou hast called*] God raiseth vp the wickedest, and imployeth them to punish his own seruants, when they sinne, *Isay* 5. 26. 8. 7. The reason is, because they are the rodde that GOD vsually correcteth his children withall. *Objection.* Doth God then raise vp their malice? *Answer.* not as it is wicked, but as it is an earnest affection, which is good as it is from God, but most euill in them. The vse is, to teach vs, to feare the Lord, and walke carefully in his waies, least he raise the wicked against vs to consume vs.

2 *Doctrine.* [*none escaped*] none can escape Gods punishments, whome he meaneth to punish. The reason is, because his power and mighty hand is euery where, *Psalms* 139. 7. &c. The vse is, to teach vs, with all reuerence and feare to walke humbly before him, that wee may haue his fauorable protection to shield vs.

3 *Doctrine.* [*those that haue, &c.*] the children of impenitent sinners, are often taken away, and prosper not to their comfort. The reason is, because in Gods displeasure all things are accursed vnto vs, *Deut.* 28. 15. &c. The vse is, to teach vs, in all things that we take in hand, and wherein we desire to haue comfort, to praye alwaies vnto the Lorde to blesse them vnto vs.

### The third Chapter.

Verse. 1



*Am the man*] i. I the Church of GOD being one bodie, am like vnto a man; for heere the Prophet changeth, from the person of a womā (as before) to the person of a man; and speaketh not of himselfe alone, but of the whole Church vnder the person of one mā [*that hath seen affliction*] i. that

1. that hath had experience of all sortes of troubles [*in the rod of his indignation*] i. whilest he (to wit the Lord) corrected me with his rodde, that is exceeding anger against me for my sinnes, caused him to lay vpon me.

*Doctrin.* [*the man*] the Church, and children of God, are the most subiect vnto affliction of all other people. Examples hereof are the Isralites in generall, *Iacob, Moses, Iob, David*: *Christ* himselfe in particular. The reason is, because, first, God will not haue them in loue with this world. Secondly, Sathan and the wicked beare an vnappeaseable malice against them: Thirdly, they are thereby made fittest to serue God and obey his lawes, *Psal.* 119. 67. The vse is, to teach vs, first, not to looke for any other condition, if we desire soundly to continue in the seruice of God, *Luke* 14. 27. else afflictions when they come, prooue either intollerable vnto vs, or cause vs to fall away: Secondly, to esteeme afflictions not a note of infamie, but rather a speciall mark of Gods fauour in his Children.

*Doctrin.* [*I haue seene, &c.*] the whole people speaking 2 as one man, teacheth vs this doctrine. Euery member of the Church of God, hath his portion in afflictions, one way or other, 2. *Tim.* 3. 12. for either he shall be crossed in his wife, children, kinred, or outward estate; or else in his minde, by grieuous temptations; experience of all estates and ages doth shew it to be so. The reason is, because, first, euery one hath need thereof: Secondly, it maketh them conformable vnto their head *Christ Iesus*, *Phil.* 3. 4. 5. The vse is, first, to confute their opinion that perswade themselves, though others suffer, yet they may escape. Secondly, to teach vs, that wee can no way escape afflictions, except we renounce the true profession of religion.

*Doctrin.* [*in the rodde of his*] the godly (when their iudgement is vpright) do alwaies acknowledge Gods hand the principall agent in their punishment. The reason is, because they know him to haue all power in his hand. The vse is, to teach vs, first, in all things to glorifie the Lord, so did *Iob*, 1. 21, &c. Secondly, to take our troubles patiently,

seeing they proceede from him that is Almightye, and lo-  
ueth vs.

- 4 *Doctrine.* [*indignation*] God doth not vse to afflict his people, but when their sinnes giue iust matter for his anger to worke vpon. The reason is, because he is iust and punisheth none vniustly. The vse is, to teach vs, first, in al our afflictions, to acknowledge our sinnes to be the cause thereof. Secondly, to labour the reformation of our sinnes, if we looke to be rid of our troubles.

*prose.* 2 [He hath let me] i. he hath by his power drawne me [and caused me to goe] i. inforced me to enter [into darkenesse] into great and grieuous troubles, which is a condition subiect to errour, if God support vs not especially [and not into light] i. not into prosperity or flourishing estate, which heretofore I haue enjoyed.

- 1 *Doctrine.* [*Led and caused me, &c.*] Afflictions are against the naturall desires of the godlie. The reason is, because they are bitter to flesh and blood; whereas naturally we desire the things that delight flesh and blood. The vse is, to teach vs, first, the cause why afflictions are so grieuous vnto vs, because they crosse our affections: Secondly, God doth it, least we should be too much in loue with the world.

- 2 *Doctrine.* [*darkenesse*] afflictions are both grieuous and dangerous vnto the godly, except the Lord doe specially assist them. The reason is, because, first, they remoue worldly delights from vs: Secondly, they bring many sorrowes vpon vs: Thirdly, we are quickly very weary therewith: Fourthly, wee are most weake in them, and vtterly vnable to stand vnder them. The vse is, to teach vs, first, that wee are not to be Stoicall, for vnaffected with troubles when they are vpon vs: Secondly, to be most carefull to seeke to God, and vse all good meanes that we may be able to stand firme in the day of triall.

- 3 *Doctrine.* [*not into light*] the consideration of those blessings which we haue lost, is a speciall meane to affect vs with the crosse, when it is vpon vs. The reason is, because wee esteeme more highly of them when they are gone, and wee  
seele

feele the contrarie, then when wee had them. The vse is, to teach vs, first, to be the more sorie for our sinnes that caused such an alteration: Secondly, to be the more earnest to desire and to pray to bee restored into our former good estate againe.

[*Onely he is turned against me*] i. he setteth all his power *Verse. 3* against me, and none else [*hee turneth his hand all the day*] i. he setteth his stroakes to light vpon me continually,

*Doctrine.* [*Onely*] God punisheth (in comparison) none i in this life, saue his seruants onely. The reason is, because, first, he loueth them, and wil not let them goe on in sinne: Secondly, eternall punishments are prepared for the wicked, therefore are they the lesse punished here. The vse is, to teach vs, first, in the multitude and the greatnesse of afflictions, to acknowledge Gods great mercy, and to labour to take them patiently, and contentedly: Secondly, to esteeme their case fearefull that are without afflictions, seeing it is a signethat they are bastards and not children, *Hebr. 12. 8.*

*Doctrine.* [*turned*] as God declareth all his mercie to vs z in his fauour, so are all his arrowes against vs in his displeasure; the Israelites are a manifest example hereof. The reason is, because, first, their sinnes bee greatest that haue had the most meanes to keepe them in obedience: Secondly, Gods iustice must punish according to the qualitie of the offence. The vse is, first, to shew vs the cause why God punisheth his seruants more then others in this world: Secondly, to teach vs, the greater blessings wee haue receiued to bee the more carefull that wee prooue not thanklesse, least we receiue the greater iudgements.

*Doctrine.* [*against mee*] God is neuer indeed against his, 3 but it seemed so in their present feeling, this is the doctrine. Gods people seeme often in their own perswasion to be cast off of God, and pursued as his enemies: *Iob* and *Dauid* are notable examples hereof. The reason is, because we iudge according to our present feeling, which is a great fault. The vse is, first, to shew how it is in our nature to be in extremes; either too secure or too much cast downe: Secondly, to teach

vs to be staide in a patient expectation of his mercie, and not to despaire though our estate seeme neuer so miserable.

- 4 *Dollrine.* [*all the day*] as God is long ere he punish, so is he long ere he cease punishing of his children. The reason is, first, that in his iustice, correction might in some measure recompence the abuse of his patience: secondly, that he might frame vs aright, which is hard to doe, and long first, because of our vntowardnesse. The vse is, to teach vs, first, not to looke for present riddance from any crosse: secondly, not to despayre though we haue suffered long, and prayed long, and yet are not relieued, but to abide it patiently and pray more earnestlye.

*Verse. 4* [*My flesh & my skin hath he caused to wax old*] i. y<sup>e</sup> markes of his heauie hand against me for my sinne, appeareth in the wearing away of my flesh, and withering of my skinne [*hee hath broken my bones*] i. taken away all my strength, as *Psal.* 6. 3. 4. *I say* 38. 13. see chap. 1. vers. 13. and that with greatest torments, for such is the breaking of the bones.

- 3 *Dollrine.* [*caused to waxe olde*] Gods punishments for sinne doe often appeare euen in the bodie of man. The reason is, because, first, sinne is committed in the bodie: secondly, the body being the more sensible part, might affect vs the more when we feele Gods punishments in it: thirdly, that others may haue the more cleare example in beholding our bodies punished. The vse is, to teach vs, when we are punished in our bodies, first, to acknowledge Gods iustice in it for our sinne, which worldlings will not do, but doe account thereof onely as an ordinariething: secondly, to ascribe it to his mercy that correcteth vs in his life, to learne amendment by it.

- 2 *Dollrine.* [*my flesh and my skin*] the wasting and withering of the body is to be acknowledged a punishment from God; and the flourishing of the same to be a speciall blessing. The reason is, because we were created in a flourishing condition: the contrarie comming vpon vs for sinne. The vse is, to teach vs, to praise God for the health and flourishing of the bodie, more then we doe (for that it is ordinarie) and

and to confesse our finnes the causes of the other.

*Doctrin.* [*broken my bones*] there is no torment so grievous, but the godly feele it, when Gods hand is vpon them for their finnes. The reason is, because, first, his anger is most grievous and intollerable: secondly, hee would haue vs thoroughlie affected and humbled, The vse is, to teach vs, patientlie to endure any extremity that the Lord laieth vpon vs, and not despayre vnder the waight of it.

[*He hath builded against me*] i. he hath euery way enclosed me with bulwarkes and ramparts, that I cannot escape nor withstand his hand [*he hath compassed me about with gall and wearisomnesse*] i. hee hath filled me with bitterness and most tedious wearisomnesse.

*Doctrin.* [*builded*] the punishments that God laieth vpon vs, are inuincible, and no way to be escaped. The reason is, because, first, of his greatnesse and the infinitenesse of his displeasure when it sheweth forth it selfe: Secondly, our weakenesse which then especially we feele. The vse is, to teach vs, first, to take heede that we doe not by our disobedience incurre his heauie displeasure: secondly, to humble our selues vnder his mighty hand when he smiteth.

*Doctrin.* [*Gall*] the afflictions of the godlie are oftentimes the most grievous things that can bee felt: Examples, Israel in Egypt, *Iob* in his agony, and many others. The reason is, because God would haue them feele a taste of his anger, and of the desart of their owne finnes. The vse is, first, to teach vs, how iust cause we haue to be humbled: secondly, to let vs see the great mercie of God to vs, that might punish vs most extremely and eternally in the torments of hell.

*Doctrin.* [*wearisomnesse*] the godly are often brought in this life to feele nothing but griefe and sorrow. The reason is, because, God would thereby bring them to a thorough hatred of this world, and longing after heauen. The vse is, to teach vs, first, how hardly we are sufficiently humbled, that neede to be so sharply delt withall: secondly, that grievous and continuall afflictions are most necessarie for vs.

[*He hath set me in darke places*] i. he hath brought me in-



to great and grieuous troubles, &c. see vers. 2. [*as they that be dead long ago*] i. like to them that are long since dead, and both past remembrance, and hope of reuiuing into their former worldly estate.

1 *Doctrine.* [*darke place*] afflictions are both grieuous and dangerous vnto the godly, except the Lorde doe specially assist them therein. For the reason and vse hereof, see vers. 2. *Doctr. 2.*

2 *Doctrine.* [*dead long ago*] God often bringeth his people to bee of a desperate estate in their outward condition: examples hereof are, the Israelites at the red sea, *Iob*, *David*, and many others. The reason is, because, first, God will declare his power the more euidently in their deliuerance: Secondly, that it may appeare that there is no helpe in man. The vse is, to teach vs, first, not to thinke it strange when God dealeth so with vs: secondly, neuer to despayre though wee fall into such extremities; but still to rest vpon the Lord, and to hope for his outstretched arme to deliuer vs.

*Vers. 7* [*Hee hath hedged mee about*] i. hee hath compassed mee round about with troubles as an hedge [*that I cannot get out*] i. that by no meanes I can escape and be deliuered [*hee hath made my chaines heauie*] i. he hath made my calamitie, that I am hedged in withall, most heauie and burthenous vnto me.

1 *Doctrine.* [*hee hath hedged, &c.*] As the afflictions of the godly are many, so are they not able to be escaped by the strength of flesh and bloud, *Psalm. 22. 12. 16. & 44. 22.* The reason is, as in the *verse. 5. Doctr. 1.* The vse is, to teach vs, first, to feare God aboue all, seeing wee cannot auoyd his stroake. Secondly, to bee humbled by our seuerall troubles, seeing wee cannot by stoutnesse or impatiencie bee deliuered.

2 *Doctrine.* [*chaines heauie*] Our afflictions in Gods anger are often made most heauie, yea intolerable vnto vs. The reason is, because, first, of the greatnes of his anger. Secondly, of the obstinacie of our nature not els subdued, *Psalm. 38. 3. &c. 69. 1. &c. 107. 10. and 105. 18. &c.* The vse is, to teach vs, to take



take heed of striuing or murmuring against God, seeing hee is strongest and must preuaile.

[*Also when I crie and shoute*] i. When I pray, and for ear- *Verse. 8*  
nestnesse doe lift vp my voyce aloude [*hee shutteth out my*  
*prayer*] i. he graunteth not my requests, but seemeth vterly  
to reiect them.

*Doctrine.* [*when I crye*] Afflictions doe make the dullest 1  
and most froward of Gods children to crye for helpe, *Leuit.*  
*26.41. Psal. 107.6. 19.28.* The reason is, because, troubles do  
first breake the vntamed heart of man: secondly, take away  
blind pride, and make vs see our selues. The vse is, to teach vs,  
first, to see the corruption of our nature, that needeth such  
meanes, or els will not rightly be framed. Secondly, that affli-  
ctions are no signes of reprobation, seeing the godly feele  
them, & waxe the better by them. Thirdly, to giue our selues  
(especially in affliction) to fasting and praier, seeing the god-  
ly haue done so, and got much comfort thereby.

*Doctrine.* [*also*] The heauiest plague that man can endure 2  
in this life, is to haue God to refuse to heare his prayer when  
he calleth vpon him in distresse, *Prouer. 1.28. Iere. 14. 11, 12.*  
The reason is, because, wee can looke for no helpe in our mi-  
series but from him. The vse is, first, to shew the exceeding  
follicie of the presumptuous, that do deferre to repent, thinking  
to be heard at any time. Secondly, to teach vs not to put off  
amendment from day to day, seeing God refuseth to heare,  
when his anger is gone out against sinne.

*Doctrine.* [*shutteth out my prayer*] God often deferreth to 3  
heare the prayer of his children, when yet hee purposeth in  
due time to graunt their requests, *Psal. 22.1. &c. 77.8. &c.*  
Obiection, why then are they commanded to pray alwaies?  
Answer, because he hath promised to heare their prayers,  
though he hath limited no time thereunto. The reason why  
he doth so, is first, to trie their patience, & exercise their faith:  
secondly, to moue them to continue and to grow in seruenc-  
cie. The vse is, to teach vs, that (how soeuer our naturall affe-  
ction perswadeth otherwise) it is for our good to be deferred  
now and then, in the obtaining of those petitions, which we

aske of God according to his will.

*Verse. 9* [He hath stopped up my waies] i. vtterly depriued me of any meanesto escape [with heuen stone] i. most strongly and closely [he hath turned away my paths] i. disappoynted me of all my deuises, that I haue taken in hand for my libertie. This verse is in effect the same with the 5. and 7. verses.

1 *Doctrine.* [he hath stopped] This being in effect the same that often hath hitherunto been sayed, teacheth vs this doctrine. The often repetition of the greatnesse of our afflictions is profitable for vs. The reason is, because, it worketh vs the better to true sorrowe for it, which is the end of it. The vse is, to teach vs, first, that we are very dull and hard to learne how greatly God is offended with vs. Secondly, that wee must be truly humbled before we can thoroughly repent.

2 *Doctrine.* [stopped] when God mindeth to continue our afflictions, hee will frustrate all the meanes vsed to bring vs out of them. The reason is, because, no meanes can preuaile contrarie to his purpose. The vse is, to teach vs, whensoever we are crossed in our deuises, not to fret at the instruments thereof, but to acknowledge it to be the worke of God.

3 *Doctrine.* [my waies] No counsels of men can preuaile except God do blesse them, *Psal. 127. 1. &c.* The reason is, because al power to performe anything is from him alone. The vse is, to teach vs, first, to be sure to haue warrant in the word for all our enterprises. Secondly, to pray alwaies to God for his assistance in euery thing that we take in hand.

4 *Doctrine.* [turned away my paths] God scattereth all the deuises of his people, so long as he is angry with them, *Isay. 29. 15. 16.* The reason is, because that he would thereby let them see that it is he that doth all things. The vse is, to teach vs, about all other things to seeke reconciliation with the Lord, so shall our waies be prospered with his hand.

*Verse. 10* [He was vnto me a Beare lying in waite] i. his heauy hand was to me as a Beare which teareth and commeth on the sodaine, hauing wayted secretly for oportunitie to annoy me [a lyon in secret places] i. he was most strong and yet hid his power till he came vpon me vnawares.

*Doctrine.*

*Doctrine.* [*a Beare, &c.*] God often layeth vpon his people such rodde, as bee not onely sharpe and seuer, but also violent and inuincible, so as those that feele them can no waies auoide them, *Hof. 13. 7, 8. Psal 50. 22.* The reason is, because, first, his anger is heauie of it selfe, seeing he is infinite. Secondly, our finnes are great and grievous, deseruing seuer punishment. Thirdly, our strength is most weake whē we haue to doe with the Lord. The vse is, to teach vs, first, to reuerence and feare him aboue all, that can cast both bodie and soule into hell fire, and to take heed of sinne that makerh him angrie with vs; but wee often doe cleane contrarie: for we feare men so much, as to auoyd their displeasure, wee let not to sinne against the Lord. Secondly, 'to be humbled, vnder Gods mightie hand, whensoever he laieth any afflictions vpon vs.

*Doctrine.* [*a Lion lying in secret*] Gods dearest children are not able to stand vnder the waight of Gods plagues, whē he visiteth them according to their finnes, *Psal. 2. 12. & 38. 34. Job. 3. 11. &c.* The same appeareth by Christs agonie, when he did feele Gods anger against our finnes, which hee did beare, *Luk. 23. 30. Math. 26. 38. & 27. 46.* The reason is, because his anger is heauie, our finnes are grievous, and wee weake: as in the last *Doctrine.* The vse is, first, to confute the error of satisfaction, seeing we cannot answere to God one for a thousand, *Job. 9. 2, 3. &c.* Secondly, to teach vs how hardly our great corruption is done away. Thirdly, that we may see how needfull it is for vs now and then to feele Gods anger against vs, that wee may thereby, learne to knowe our selues, and haue our stubborne hearts broken.

[*He hath ouerturned my waies*] i. he hath turned my actions cleane to another end then I ment them [*and pulled me in pieces*] i. he hath scattered and disperfed both Church and Common-wealth [*he hath made me desolate*] i. he hath depriued me of friends, wealth, and all other meanes to do me good.

*Doctrine.* [*ouerturned*] GOD often turneth the waies of men to another end then they aymed at, in going about the

same: Examples hereof, *Iosephs* brethren selling him into Egypt; The *Iewes* putting Christ to death, &c. The reason is, because man purposeth many things peruerslie, which God disposeth to his glorie, *Prover.* 16.1.33. The vse is, to teach vs, first, to magnifie the mightie power and wisdom of God in all things. Secondly, to acknowledge (as the trueth is, and often appeareth to vs by experience) that when he altereth our purposes and actions to another end, it is the onlie wisest and best way for vs that could be.

2. *Dollrine.* [*pulled in pieces*] God often bringeth a people, yea and one man, vnto a most desperate condition, that seemeth vnrecoverable in the iudgement of flesh and blood. The reason is, because he will shewe his mightie power in bringing to the gates of hell, and restoring thence againe. The vse is, to teach vs, neuer to dispayre, but still to trust in the Lord whatsoeuer extremities we fall into.

3. *Dollrine.* [*desolate*] God often leaueth his people destitute of all outward helpe and comfort: for the reason and vse hereof, see (*chap. 1. vers. 2. Doll. 5.*)

*Verse. 12* [*He hath bent his bowe*] i. hee hath prepared his power, and shewed his purpose to deale seuerely with me [*and made me a marke for the arrowes*] i. he hath performed that his purpose in directing all his stroakes, so as they light onelie vpon me.

1. *Dollrine.* God striketh not his seruants so suddenly, but he giueth them warning afore hand, though they doe not alwaies take knowledge of it, *Amos* 3. 7, 8, Examples hereof, *2. Chron.* 36. 15. The reason is, because, he is slowe to anger, and desireth rather our repentance, *Psal.* 81. 13. The vse is, to teach vs, first, to acknowledge Gods great mercie towards vs, in that he giueth vs warning by the preaching of his word. Secondly, to take heed that wee neglect not his mercie offered vs by his word, lest in steed thereof wee feelee his heauie iudgement.

2. *Dollrine.* [*a marke for his arrowes*] The afflictions of the godlie in this life be aboue the afflictions of al other people: for the reason and vse hereof, see (*chap. 1. vers. 12. Doll. 5.*)

[He

[*He caused the arrowes of his quiver*] i. hee hath made the *Verse. 13.*  
 strokes that he hath laid vpon me [*to enter into my reynes*] i.  
 to pearce my most inward and secret parts, to wit both of  
 body and soule.

*Doctrine.* The plagues that God layeth vpon his people  
 doe not onely touch their bodies, but also they enter in most  
 grievous manner into their hearts and soules, *Psal. 14. 2. 3.*  
 The reason is, because, first, else were they not afflicted as  
 Christ their head was, *Heb. 5. 7. &c.* Secondly, the soule first  
 and chiefly sinneth. The vse is, to teach vs, first, not to de-  
 spaire though wee bee afflicted both in soule and body. Se-  
 condly, to labour the more in the word and prayer, accord-  
 ing as our afflictions are greater and more grievous vpon vs.

[*I was a derision*] i. I seemed as a iust matter of mockerie *Verse. 14*  
 [*to all my people*] i. to all those that had been friends to mee,  
 and familiar with me; especially my brethren that are fallen  
 away in these troubles [*their song all the day long*] i. they  
 made themselves sporte to recount in reprochfull manner  
 my miserie.

*Doctrine.* [*derision*] The godlie are vsually more subiect  
 to reproches, then any other people. Examples hereof be in  
 all ages, as, *Habel, Isaac, Israel* often, *Dauid*, the Prophets,  
 Christ, and his Apottles. The reason is, first, because godli-  
 nesse seemeth meere foolishnes to them that are naturally  
 minded, Secondly, they shew (as they thinke) their owne wi-  
 dome in disdainful contemning of the godly. The vse is, to  
 teach vs, first, that reproches and scoffes are notes of the god-  
 ly, Secondly, to prepare our selues to be subiect vnto the same  
 condition, if wee looke to bee of the number of those that  
 walke in true godlinesse.

*Doctrine.* This following vpon the mentioning of their  
 afflictions, teacheth this doctrine. Then are the godly most  
 derided by the wicked, when the hand of God is heauiest vpon  
 them, to afflict them. Examples hereof are, *Dauid, Iob,*  
*Jeremý, Christ, &c.* The reason is, because, first, man iudgeth  
 after the outward appearance: Secondly, the godly seeme  
 then to be in a desperate condition. The vse is, to teach vs,  
 first,

first, to knowe the disposition of the wicked, who (whatsoever they seeme to bee to vs in our prosperitie) will shew their malice against vs in our afflictions: Secondly, to looke for reproach in euery time of trouble, for else it is nothing.

- 3 *Doctrine.* [*to all*] all sortes of people (though diuers one from another) doe deride the godly in their aduersitie. This is verified in the Examples of all ages. The reason is, because whatsoever a wicked man loueth, he will be sure to hate the truth, and consequently the professors thereof. The vse is, to teach vs, not to expect the aduancement of the truth from worldlings; for wildome is iustified of her owne children, *Mat. 11. 19.*

- 4 *Doctrine.* [*my people*] Those that are neere vnto the godly, and not fearing God, will be crosses vnto them in the time of trouble: Examples, *Iobs* wife, 2. 9. and his friends, 4. 6. &c. and many others. The reason is, because the bond of their loue is earthly, and can administer no help to the inner man. The vse is, to teach vs, not to be dismayed when Parents, kinsfolke, &c. forsake vs: for so it hath been often with the godly. Secondly, That religion is not to be professed, neither is it supported by any worldly reasons, or meanes; but by the spirite, and for the hope of life by it.

- 5 *Doctrine.* [*their song*] the wicked do greatly delight themselves in mocking the godly. This appeareth by the example of the foes of *Isaac*, *Iob*, *Dauid*, *Christ*, and others. The reason is, because, first, thereby they thinke to suppress and disgrace the truth for euer. Secondly, they thinke their owne follie by that meanes will iustifie and aduance. The vse is, to declare vnto vs what enmity the vngodly doe beare to the truth. Secondly, to teach vs to walke wisely least we giue them matter of triumphing.

- 5 *Doctrine.* [*all the day*] The wicked are neuer satisfied, but doe still continue their hatred against the godly. The reason is, first, because they doe greatly delight therein. Secondly, they are afraid that they haue neuer done enough to defame them. The vse is, to teach vs, to looke for continuance in afflictions, when we are in them, & to vse all good meanes

to enable vs to beare it patiently.

[*Hee hath filled mee*] i. hee hath euery way, and in euery *Verse. 13* parte of my soule and body fraught me [*with greatest bitterness*] i. with the greatest number and measure of anguish and sorrow; for the hebrue worde is the plurall number, and importeth so much [*he hath made me drunken with wormewood*] i. hee hath with the aboundance of sorrowes, euen taken my fences away from me, and made me as one bereaued of vnderstanding.

*Doctrine.* [*he hath*] This sorrow did arise especially from 1 the derision they were in by their aduersaries, and yet it being ascribed vnto the Lord, teacheth vs this doctrine. In all our afflictions wee must looke vnto the Lord that smiteth, and not vnto the instruments thereof. For the reason and vse hereof, see *chap. 1. vers. 5. doct. 5.*

*Doctrine.* [*filled me*] This great grieve spoken of vpon the 2 derision that they were in, teacheth this doctrine. There is no outward trouble more grievous to the godly, then to be reproched by their aduersaries in the time of their affliction. The reason is, because, first, we are much comforted in the hope that our sufferings shall aduance the truth, which professed derision hindreth. Secondly, such reproches are accompanied with much blasphemie and wickednes. Thirdly, such dealing carrieth many weake professors from the affecting of our cause and sufferings. The vse is, to teach vs, to take to heart the reproches that wee suffer for the truth, euen more then our other afflictions. Secondly, not to be dismaied as though God were not with vs, albeit these things seeme heavy vnto vs.

*Doctr.* [*bitternesse*] The godly haue often vpon them al & 3 the greatest griefes that can be deuised. The reason is, first, that which is the reason of the first *doct.* of the first *ver.* of this chap. Secondly, that God might shew his detestation of sin eue in punishing his own so seuerely. Thirdly, that they may be truly humbled, and sufficiently, which the stoninesse of our nature will hardly yeeld vnto. The vse is, to teach vs, first, to looke for such extremities, and not to promise our selues

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securitie in worldly peace. Secondly, to esteeme those heauy crosses good for vs, howsoeuer they be heauy vnto the outward man.

4 *Doctrine.* [*hee hath filled*] It is the Lorde about that frameth our hearts to be affected with our afflictions, else they remaine stonie and astonished. The reason is, because, first, we are naturally hard harted. Secondly, none can deale with the heart but God alone. The vse is, to teach vs, first, to acknowledge the exceeding hardnesse of our hearts naturally: which euery one that rightly discerneth of his owne estate hath experience of. Secondly, to pray earnestly vnto the Lord to mollifie our hard harts, and to make them supple and pliable to his holy will.

5 *Doctrine.* The godly may not be as Stoickes, but must be most passionate in their afflictions. The reason is, because, first, their sinnes procure them their troubles, which ought to grieue them most of all, that God is offended with them. Secondly, God afflicteth that we should repent, which we cannot doe without great remorse. The vse is, to teach vs, in our afflictions to labour our affections hereunto; which is done, first, by meditation of our estate, how corrupt by nature and how miserable by sinne it is. Secondly, by earnest and continuall prayer to God to frame vs vnto his liking. Thirdly, by watching ouer our owne wayes and shunning the occasions of sinne.

6 *Doctrine.* [*drunken*] The godly are often so loden with miseries, that they are exceedingly distracted therewithall, both in bodie and minde. The reason is, because they surmount their reach and naturall strength. The vse is, to teach vs, not to despayre, though wee neither seeme able to beare the burthen God layeth vpon vs, nor see any issue or means to be rid out of it.

*Vers. 26* [*Hee hath broken my teeth with a stone*] i. hee hath made my paine most sensible and intollerable, for such is the breaking of teeth [*he hath throwne me downe under the ashes*] i. he hath brought me to the lowest estate, and made me the most abiect of all others.

*Doctrine.*



*Doctrine.* [*hee hath broken*] The expressing of the same 1  
thing in so many termes and sentences, teacheth vs this  
doctrine. We must labour in our meditations to exemplifie,  
and enlarge vnto our owne vnderstanding the miseries that  
we doe suffer in the time of our afflictions. The reason is, be-  
cause, first, else wee vse to passe them over with a sight. Se-  
condly, we shall the more equally iudge of them. The vse is,  
to teach vs, thereby, to make our hearts the fitter to powre  
out our supplications vnto the Lord, for the seruencie of our  
prayer is according to the serioulines of our meditations. Se-  
condly, that the Lord may see the carefulnesse of our spirits to  
ponder rightly our waies, which is a notable motiue to cause  
him to heare vs.

*Doctrine.* [*with a stone*] The Lord may bring his children 2  
for their sinnes, into the greatest worldly paine, and yet loue  
them; Examples hereof, are many in the scriptures, and in  
experience: for the reason, and vse hereof, see *chap. 1. ver. 12.*  
*doct. 5.*

*Doctrine.* [*under the ashes*] It is not for the godly to stand 3  
vpon any worldly credite to cleere their cause withall, but  
onely vpon the testimonie of a good conscience, and the vp-  
rightnesse of their wayes. The reason is, because God often  
taketh all outward blessings from his seruants. The vse is, to  
teach vs, to contemne (in comparison of a good conscience)  
all that flesh and blood admireth, seeing it is so transitorie, &  
labor about all to be found in the feare and seruice of God.

[*Thus thou remouest my soule from peace*] i. by this means *Verse. 17*  
thou vtterly takest all quietnesse from my heart and soule  
[*I forgot prosperity*] i. I haue been so long inured vnto  
troubles, that prosperitie is vnto me, as if I had neuer known  
it.

*Doctrine.* [*my soule*] The outward troubles of the body 1  
doe often procure affliction to the soule. The reason is, be-  
cause, first, of the sympathie betwixt the one and the other.  
Secondly, the soule is caried in the body, and must consider  
the accidents thereof. Thirdly, the soule is chiefe in the sin  
that procureth affliction vnto the bodie. The vse is, to teach

vs to labour the soule vnto repentance whensoever the body hath any trouble.

2 *Doctrine.* [*my soule farre from peace*] It is the heauiest of all crosses that we can feele in this life, to want the peace of the soule. The reason is, because, first, it is the chiefe and most sensible part of man. Secondly, it respecteth God and his mercie or iustice: but the body hath regard vnto things that are belowe. The vse is, to teach vs, first, to pittie them that are afflicted in minde especially, and to praye for them most earnestly. secondly, to pray to God in our outward affliction to keepe vs in the peace of the soule, so shall al outward troubles be light vnto vs.

3 *Doctrine.* [*I forgate*] God often bringeth his children so farre from prosperitie, that they are out of vse with it, and thinke not of it. The reason is, because, first, they are so much accustomed therewithall. Secondly, they see so little hope of peace and worldly successie. The vse is, to teach vs, first, that afflictions are ordinary and continual exercises for the godly. Secondly, God giueth great patience and contentment to those that make right vse of their troubles.

*Verse. 18* [*And I said*] i. vpon the consideration hereof I thought this in mine heart, & vttered it with my mouth [*my strength and my hope*] i. my abilitie to beare these miseries, and hope to be freed of them; which graces I once had a luely feeling of [*is perished from the Lord*] i. the Lord hath vtterly brought them to nought, as if they had neuer been.

4 *Doctrine.* This verse generally teacheth this doctrine: The godly are often brought to such extremitie, as they find no way out of it. This appeareth verified in many examples in the scriptures, and by daylie experience. The reason of it is, because, first, God will shew thereby our want of power to help our selues. Secondly, it maketh the foes more insolent, to hasten thereby their ouerthrow. Thirdly, Gods power is made more manifest in our deliuerance. The vse is, to teach vs, first, not to esteeme it a condition which the godly are not subiect vnto, to be so low brought. Secondly, when it is our case to learne thereby, first, reuerence of Gods mightie power

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wer and wisdom: secondly, humility: thirdly, patience: fourthly, seruencie in prayer: fifthly, longing after the fruition of the ioyes of heauen, where all miseries haue an end.

*Doctrin.* [*strength and hope*] according to our strength; 2 generally of knowledge, and particularly of feeling, so doe wee hope. The reason is, because hope is grounded vpon faith, and faith vpon knowledge, without which there is no hope at all, *Heb.* 11.1. The vse is, first, to confute their vanitie, that say they haue hope when they neither haue any knowledge or care to haue it: Secondly, to teach vs to be as carefull to growe in knowledge, as we are to haue an assured hope.

*Doctrin.* [*my strength and my hope*] the godly in their afflictions doe recount what blessings they haue lost. So did *Dauid*. The reason is, because, first, of the loue and delight that they had therein, which is most remembred when it is lost: Secondly, that their hearts may be made the more affected with griefe for the losse thereof, and with desire to be restored thereunto againe. The vse is, to teach vs, first, to take the same course when we are deprived of any blessing, if we desire to bee thoroughly affected therewithall. Secondly, to applie it to our selues, as a remedie against despayre: for the consideration of Gods former mercie, giueth hope, that he will be fauourable againe; seeing he is no changeling; and whom he loueth once, to the end he loueth them, *Iob.* 13.1.

*Doctrin.* [*is perished*] the godly doe not alwaies feeble the comfort of Gods fauour in the like measure; this is verified, not only in the examples of *Iob*, *Dauid*, *Jeremie*, &c. but also in the continuall experience of Gods most excellent seruants. The reason is, because, first God will make it the more delightfull vnto them by intermission: Secondly, that they may see what they are, if God should leaue them vnto themselves: Thirdly, that they may be the more carefull to vse all good meanes to keepe it whilst they haue it. The vse is, to teach vs, first, not to be dismayed though now and then God hide the fauour of his countenance from vs, seeing he useth to doe so with his dearest children; Secondly, to make the

best of our comforts whilest we doe enioy them, that the recounting thereof may support vs in the time of distresse.

- 5 *Doctrine.* [*perished*] the godly are often so grieuouſly afflicted, as they growe to a great measure of desperation: Examples hereof, are *Iob*, *Dauid*, *Ieremy*, and many other in all ages. The reason is, because first, of their great weaknesſe when God that is strong, trieth them. Secondly, they iudge according to their present feeling. Thirdly, of the conscience of their desertes for sinne. Fourthly, the abundance of naturall infidelitie, which alwaies being in vs, doth then appeare to haue the greatest power. The vse is, to teach vs, first, when distrust groweth strongest in vs, not to thinke any other, but that God both may, and will raise vs vp againe: so must we also iudge of others in the like case. Secondly, neuer to yeeld our hearts to bee ruled by despayre (howsoeuer it doe long and mightily assaile vs) but to vse all good meanes to stay vs: as, first, reading and hearing the word: Secondly, daylie and earnest prayer: Thirdly, the meditation of our former comforts: Fourthly, the consideration of fauour restored to other in the like case: Fifthly, and last of all, to bee resolved, as *Iob* was, *Chap. 13. 15*, to trust still in the Lord, though he should kill vs.

*Vers. 19* [*Remembring mine affliction and my weeping*] i. when I call to minde my grieuous miseries, and the sorrowe wrought in me thereby [*the wormewood and the gall*] i. the bitterness that was in it.

- 1 *Doctrine.* [*Remembring*] the deepe waying of Gods punishments for sinne felt in times past, doth (often) most effectually moue the heart vnto great lamentation. The reason is, because, first, it calleth to minde Gods anger for sinne, which is more heauie to the godly to thinke vpon, then any thing in the world. Secondly, it doth bring againe (as it were) the feeling of paines endured, which recallesh the same (or greater) feare. Thirdly, it administreth doubt whether Gods anger be appeased or no. The vse is, to teach vs, that it is necessarie for vs to bee afflicted, because it maketh vs more rightly to consider of our estate. Secondly, when wee desire

to be humbled, and increase in feeling, we must meditate of our sinnes, and the punishments for them, which heretofore we haue felt.

*Doctrine.* [*affliction, and weeping*] though griefe and sorrowe bee naturally the effects of affliction, yet in the godly it must be, because of the sinne committed, and not for the penalty sustained. The reason is, because, first, it is sinne that causeth affliction. Secondly, God afflicteth vs to bring vs to repentance. The vse is, to teach vs, first, in euery affliction to search out our sinnes the cause thereof. Secondly, to labour our hearts to true repentance, which is the cause why wee must be humbled.

*Doctrine.* [*the wormewood and the gall*] i. in recounting any former thing, we must take onely so much thereof as may serue our turne. The reason is, because, first, it may affect vs the more. Secondly, that our mindes be not employed about any other matter. The vse is, to teach vs, carefully to vse meanes to keepe our affections to the thing in hand, and to shunne the meanes of the contrary: that is, especially to bee put in practise, when we goe about the exercise of the word or prayer, for Sathan will labour to steale our mindes from them.

[*My soule thoroughly remembreth them*] i. I doe often and *Verse. 20* effectually thinke of them: for the doubling of the Hebrew verbe must be so expounded [*and museth within me*] i. doth thoroughly ponder and consider of them.

*Doctrine.* [*thoroughly remembreth*] There is no meditation that is auailable to further in godlinesse, but that which is earnest and effectuell. The reason is, because, first, els it moueth not the heart. Secondly, nothing els preuaileth with the affections. The vse is, to teach vs, to vse all good meanes to make our reading, hearing, praying, &c. most effectually vnto vs.

*Doctrine.* [*my soule*] The heart must bee thoroughly touched, before we can profite by any action of religion that we take in hand. The reason is, because, first, euery poynt of religion concerneth principally the heart. Secondly, God accepteth:

cepteth nothing, but that which proceedeth from the heart. The vse is, to teach vs, not to content our selues with any outward action, but to labour that it may proceede from the sincere affection of our soules.

- 3 *Dollrine.* [*museth in me*] When we are thoroughly affected with any part of Gods word, or his workes, then do we much consider of it, & cannot easilie forget it. The reason is, because first, it hath taken roote in the heart, which is the fountaine of all serious meditations. Secondly, it setteth the affections on worke, to digest it, vnto the end whereunto the heart desireth to bring it. The vse is, to teach vs, to labour that all such serious cogitations may leade vs to growe in true godlinesse: for els they are daungerous, and draw vnto destruction, or some other euill extremitie.

*Verse. 21* [*I consider this in mine heart*] i. I doe and will labour (for the verbe is the future tense) to lay these things vnto mine heart [*therefore will I hope*] i. by these things well wayed, I will gather vnto my selfe matter whereupon I may ground my perswasion, that God will be good vnto me.

- 1 *Dollrine.* [*I consider*] It is a speciall stay to the troubled heart, to consider how it hath striven to be at peace. The reason is, because, first, it calleth to minde the strife betwixt the flesh and the spirite, which argueth that God hath a portion there. Secondly, it sheweth our desire of welldoing, which must needs be the worke of grace. Thirdly, it daunteth Satan our aduersary, depriving him of hope to preuaile. Fourthly, it administred vs hope, that wee shall stand euen in the strongest temptations. The vse is, to teach vs, first, that in all afflictions we examine our hearts for the time past, how vpriight and carefull of welldoing they haue been, so shall wee be the stronger in the day of triall. Thirdly, to beare with patience the present crosse with hope of comfortable issue, though all meanes in mans iudgement be cleane taken away.

- 2 *Dollrine.* [*this &c. therefore*] The right and thorough meditation of Gods punishments vpon vs for sinne, and our striving to profite thereby, hath alwaies hope of the issue. The reason is, because, first, it taketh away all those refuges which

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naturally wee flee vnto, as, friends, wit, riches, strength, &c. and forceth vs to flye vnto God. Secondly, the Lord respecteth, and is readie to helpe the broken and contrite hearted, *Isay*. 66. 2. The vse is, to teach vs, first, to lay to heart whatsoeuer wee haue done or left vndone, wherewith God is offended. Secondly, that we be not dismaied, though griefe for it doe seeme to swallow vs vp: for God will make the end ioyfull, as he did to *Iob*.

*Doctrin.* [*haue hope*] Al our care in peace and in affliction 3 must bee how to gather to our selues a certaine hope that God will bee mercifull vnto vs. The reason is, because, first, we haue more neede of it then of all things els. Secondly, Satan will labour more to deprivue vs of it, then of any thing els. The meanes to attaine vnto it, be, first, to search in Gods word the way to attaine vnto it. Secondly, to learne the markes of those that haue it, as they be there expressed; and to trie our selues whether wee haue them or no. Thirdly, to pray vnto God earnestly to giue vs not onely to haue those markes in vs, but also to bee assured of them, and comforted daylie by them. The vse is, to teach vs, that if we haue the inward peace of the heart, and comfort of the soule in Christ Iesus, every thing is full of ioy vnto vs, though our life seeme most bitter, els are all the ioyes of the world meere miserie vnto vs.

*Doctrin.* [*will I hope*] It is our duetic to hope for Gods 4 fauourable hand to rid vs out of any trouble that we are in, though it continue and increase vpon vs, and no meanes of redresse doe appeare. The reason is, because, first, God afflicteth vs not to cast vs off, but to amend vs, and trie vs. Secondly, he vseth so to deliuer his seruants. The vse is, to teach vs, contentedly to take, and patiently to endure the afflictions layd vpon vs.

*Doctrin.* [*therefore will I hope*] i. The consideration of 5 Gods heauie rods vpon vs in this life, giueth vs hope to finde fauour for the life to come. The reason is, because, first, God chastiseth those whom he receiueth, *Heb.* 12. 6. &c. Secondly, it is a token of bastardie to be without correction. Third-



ly, the whole life of the godly hath been continual affliction: Examples hereof, are *Iacob, Ioseph, Dauid, Jeremy, Israel, &c.* The vse is, to teach vs, first, neuer to promise our selues worldly peace, if we looke to be in Gods fauour, seeing it is our lot not onely to beleue in Christ, but also to suffer for his name, *Phil. 1. 29. &c.* Secondly, to labour to suffer willingly, seeing it is a note of the godly, and administreth hope. Thirdly, (which is the vse of affliction, *Heb. 12. 12.*) to grow more resolute in good things, and more obedient to the truth thereby.

*Verse. 22* [*Is it the Lords mercie*] *i.* it ariseth from the abundance of his fauour [*that we are not consumed*] *i.* that we are not vtterly wasted out of this life, and thrown into the bottomlesse pit [*because his compassions faile not*] *i.* because his great mercies are infinite, for measure, and continuance: As if the Prophet in the name of the whole people of GOD should haue sayd; such is the greatnesse of our sinnes, and the bitterness of our punishment, as if he should deale rigorously with vs, we miserable wretches had been ten thousand times vtterly vndone; but wee are saued from our sinnes, and preserved in the middest of our distresses. Therefore it is not by our owne power and strength, but by Gods infinite mercie, that wee are preserved, *Isay 1. 9.*

*1 Doctrine.* [*the Lords mercies*] The godly neither can, neither looke to escape destruction by any other meanes, then onely by the mercies of the Lord, in pardoning their sinnes. The reason is, because, first, in many things we offend all; the least whereof deserueth euerlasting hell fire. Secondly, sinne prouoketh Gods anger which is infinite as himselfe, and can not bee satisfied by any that is no more then a creature. Thirdly. The Scripture maketh Gods mercie the first part of our righteousness, *Psa m. 32. 1.* The vse is, first, to comfort them, that thinke they haue it in their owne free will to bee saued; and them that looke to obtaine heauen by their merites. Secondly, to teach vs to feare and tremble, that wee fall not into Gods vengeance, and to seeke especially for his mercie; esteeming it about our liues, or any earthly thing  
that



that wee can desire. Thirdly, to acknowledge it to bee of his meere mercie that wee liue, &c. and to praise him daylie for it.

*Doftrine.* [*Gods mercie that &c.*] The mercies of the Lord 2 are sufficient to redeeme all his people from all their finnes, and to deliuer them from all the punishments that they can fall into. The reason is, because, first, they are infinite as his maiestie is. Secondly, els none should be sau'd, seeing there is none other meanes of saluation. The vse is, first, to confute Poperie, that resteth vpon workes for deliuerance (at least) from the punishment of sinne: which must needs be a grosse error, seeing the punishment deserued is as infinite, as he that is offended. Secondly, to confirme vs against despaire, seeing the Lords mercie is an anchor hold, so sure and stedfast.

*Doftrine.* [*that wee are not consumed*] The chiefeft of the 3 godly when they are at the best, doe deserue Gods displeasure and vengeance. The reason is, because, first, in manie things wee sinne all, *Iames* 3. 2. and he that faileth in one is guiltie in all, *Iames* 2. 10. Secondly, our regeneration is but in part, as experience teacheth. Thirdly, the righteoufnesse of the best is mingled with sinne. The vse is, first, to confute the *Cathari*, the Family of loue, and the Papiſts, that thinke themſelues able in this life to fulfil the law of God. Secondly, it teacheth vs to abandon all pride and securitie from vs, ascribing it vnto God alone that wee haue any power to doe well. Thirdly, to acknowledge Gods iustice in all our greatest plagues that euer he hath layd, or doth lay vpon any, seeing their finnes doe deserue the same.

*Doftrine.* [*compassions fayle not*] Not one of Gods elect 4 can finally fall, or possibly perish for euer. The reason is, because, first, Gods gifts are without repentance. Secondly, his mercies, whereby they stand, faile not. The vse is, first, to confute Poperie, that teacheth saluation or damnation to be in our owne power. Secondly, to teach vs, that if once we haue a sure signe of Gods loue toward vs, wee are to be assured of it to stand by vs for euer, in all temptations and tryals,

*Verse. 23* [They are renewed euery morning] *i.* euery day, and in due time we haue new experiments of thy louing kindnesse towards vs [great is thy faithfulness] *i.* most certaine and manifest is thy trueth, in performing largely all thy promises.

*1* *Dollrine.* [euery morning] God neuer suffereth his people to be tempted aboue their strength, though hee punish them now and then for their sinnes. The reason is, because, first, he knoweth their weakenesse, and respecteth it in fauour. Secondly, else should none be saued. The vse is, to teach vs, first, to magnifie Gods great mercie and loue to vs. Secondly, to be comforted in afflictions, and armed against all extremities that can befall vs.

*2* *Dollrine.* [great is thy faithfulness] There is no parte of Gods promises, but it shall surely be accomplished in due time. The reason is, because God is trueth, and all his promises are yea and amen: so that if ought seeme to sayle, it is either for that we doe not vnderstand it, or else because wee beleue it not, as those doe that either despayre, or are secure. The vse is, to teach vs, first, by the loue of these his promises to search them out, and to beleue them. Secondly, to hope therein without wauering, whatsoeuer extremities doe befall vs.

*Verse. 24* [The Lord is my portion] *i.* hee is the maintenance of my spirituall and earthly estate, euen absolutely sufficient for me [saith my soule] *i.* as my heart is fully perswaded, and causeth my tongue to speake [therefore will I hope in him] *i.* vpon which ground I doe rest perswaded to receiue all good things from him, and shall want nothing.

*1* *Dollrine.* [the Lord is my portion] Euery one of Gods people hath the Lord for his portion, and enioyeth him for his neede, so farre as is bett for his comfort here, and his eternall saluation hereafter: as, for their ignorance they haue his knowledge: for their infidelitie, his faithfulness: for their foolishnes, his wisdom: for their sinfulness, his holines, &c. The reason is, because, first, GOD in his eternall decree did chuse all his to be vessels of honor. Secondly, else could none be

be saved because of our naturall miserie. Thirdly, hee hath giuen his sonne Christ Iesus to euery one of his seruants, and to with him all things, *Rom.* 8. 32. The vse is, first to confute the opinion of workes foreseene, seeing we could haue nothing foreseene in vs but that which hee had appoynted to giue vs. Secondly, to ouerthrow their pride that swell in that they haue: for what haue they that they haue not receiued? *1. Cor.* 4. 6. 7. &c. Thirdly, to teach vs to be humbled with the viewe of our owne nakednesse and pouertie. Fourthly, to make it our whole care to haue the Lord for our portio, & to account all things but dung in respect of him. Fifthly, to giue all glorie to God for all things, vsing them wisely to his honour. Sixtly, to giue vs matter of comfort in all temptations and troubles; seeing hee that is strongest, is ours: so that whatsoeuer we haue lost, or shal loose, it is nothing, seeing he is all in all.

*Doctrine.* [*sayth my soule*] The open profession of the truth is vaine, except the heart in feeling apprehend the same within. The reason is, because, first, diuers reprobates can profess Godlinesse, *Mar.* 15. 7. 8. *Ifay* 1. 13. *Mich.* 6. 6. 7. &c. Secondly, God giueth the soule as a principall part of man, and will especially be serued with it. Thirdly, God is a spirite, and will bee serued in spirite, *Iohn* 4. 22. and 46. sayth (without which it is impossible to please God, *Heb.* 11. 6) is in the heart or not at all, *Rom.* 10. 9. 10. The vse is, to teach vs, first, not to trust in the outward seruice of God prescribed in his word, seeing it is abominable before God, without the pure affection of the heart. Secondly, not to esteeme others by their outward profession onely, except wee see such fruits as must needs come from the heart. Thirdly, that all shewes of religious deuotion, without warrant of the word, be sinne. This confuteth all the deuises of Poperie, that men haue inuented and doe make so much of.

*Doctrine.* [*therefore will I hope in him*] It is the duety of Gods children so to relie vpon the Lord for all good things, as that they may satisfie themselves with the certain perswasion thereof. The reason is, because, first, God is all-sufficient,

*Gen. 17. 1. &c.* Secondly, God will haue none of his glorie giuen to any other. Thirdly, none can doe any thing for vs, or against vs without his power assisting them. The vse is, to teach vs, first, that none can perseuer vnto the end, with patience in hope of saluation, vnlesse he rest in God alone: and therefore neither Infidels that beleeeue not Gods word, nor Papists that relie so much vpon Saints, nor ignorant ones that are without knowledge, and so without fayth, nor impatient persons that tarie not Gods leysure, but vse vnlawfull meanes, can by any meanes haue part of this perseuerance. Secondly, to vse with prayer and careful diligence all lawful meanes to confirme vs herein, and to shun the contrarie.

*Verse. 25* [*The Lord is good vnto thē that trust in him*] *i.* God sheweth himselfe most bountifull and fauourable to all them that in a true fayth rest vpon him, and haue their affiance in him, hoping for his fauour [*to the soule that seeketh him*] *i.* to him that from his heart laboureth in the meanes that God hath appoynted, to come vnto the knowledge and fayth in him.

*1 Doctrine.* [*the Lord is good*] Gods goodnesse sheweth it selfe dayly and bountifully to his people. This is verified in the examples of the whole scriptures, and in daylie experience, to their bodies and their soules in matters peculiar to them, and common with the wicked: for this life, to provide for the body and comfort the soule: for the life to come, to deliuer from hell and bring to heauen. The onely reason hereof, is, because his good pleasure is such. The efficient cause, is his loue: the materiall cause is, the obedience of his sonne: the end is, his glory, and our saluation. The meanes whereby he conueglieth it vnto vs, is, his word and his spirit. This hath been manifested in all ages, as the booke of God and dayly experience doth witness. The vse is, first, to teach vs to magnifie his exceeding loue vnto his children, whom he might haue created the vilest of his creatures, and after haue cast them into hell fier with the diuell and his angels. Secondly, to allure vs to serue him in all feare and obedience; or else to leaue vs the more cleerely without excuse, at the day of account,

*Doctrine*

*Doctrine.* [*trust in him*]. The godly doe rest vpon Gods 2 promises by sayth, and patiently wayte for the performance of them by hope. The reason is, because, first, they beleuee them to be vndoubtedly true. Secondly, they are assured in their hearts to bee partakers thereof, because they finde the notes of the godly in themselves. Thirdly, they are assured of his loue to them, his power to doe what he list, and wisdom to bestowe and performe when he seeth meete, that which may tend to his glorie and their good. The vse is, to teach vs, first, to trie our selues; if we can finde our selues so affected, to reioyce and goe on: if not, to repent of it and amend. Secondly, to strengthen our patience in euery tryall, which is the exercise of our faith.

*Doctrine.* [*to the soule that seeketh him*]. The greatest care 3 that Gods seruants should haue in this life, is to seeke the Lord (how he may bee knowne and feared aright) by those meanes that he hath appoynted thereunto. The reason is, because, they can finde no peace in any other thing without the same; if they doe, their case is fearefull. Secondly, they know that the treasure of all good things must needes be in the true knowledge and worship of him that made and gouerneth the whole world, and all that is therein. Thirdly, they haue heretofore found much comfort therein, which encouraged them thereunto euery daye more and more. The vse is, to trie our selues how carefull we are herein; inwardly by the excusing or accusing of our hearts: and outwardly by our care and diligence in hearing, reading, meditation and prayer. Secondly, to reprocue them, as giuing fearefull tokens of being without God in this world, who make no care to seeke him according to his word.

[*It is good, both to him that trusteth*] i. it is a happy thing *Verse. 26* for him that is grounded vpon the Lord, as his rocke [*and to him that waiteth for the saluation of the Lord*] i. to him that is silent at (for so the hebrue word signifieth) the saluation of the Lord, as resting satisfied therewith, and waiting for the performance of it.

*Doctrine.* [*It is good, both, &c.*] The trusting in God, and 1 patient

patient waiting for his saluation, is full of comfort, and quietnesse euen in this life. The reason is, because, first, it setteth the heart at rest, which maketh all outward troubles easie to be borne. Secondly, it sharpeneth the affections in all spirituall exercises, especially in the longing for heauen. The vse is, to teach vs, to vse all good meanes to attaine vnto it, and to account all things vile in respect of it.

- 2 *Doctrine. [to trust]* we must trust in the Lord, though the things that wee desire appeare not. The reason is, because, first, God often hideth his countenance from his seruants, to trie them. Secondly, wee knowe God will be as good as his promise, beeing neuer yet iustly charged to bee short of his word. Thirdly, it is the nature of faith to trust to obtaine that which appeareth not, *Rom. 8.24.25. Heb. 11.* thoroughour. The vse is, to teach vs, first, that we may not alwaies looke to haue the present enioying of that comfort, which God hath promised, and wee desire; seeing it shall sometimes be eclipsed vnto vs. Secondly, to hope certainly for whatsoeuer God hath promised, though we feele it not, and not be discouraged.

- 3 *Doctrine. [waiteth for, &c.]* They that doe truely trust in God, are satisfied therewith, and doe waite with patience for the performance of the hoped saluation. The reason is, because, first, they knowe that fulnesse of ioye is prepared for them. Secondly, it swalloweth vp all troubles, as beeing nothing in comparison thereof. The vse is, to teach vs, first, to labour about all things to attaine vnto this confidence, seeing it hath such excellent contentment in it. Secondly, to trie our hope by our patience, and to increase our patience by the due meditation of our hope.

*Vers. 27* [*It is good for that man*] i. it is an happie thing for him, that is to bee framed to those qualities mentioned in the former verses [*that he hath borne the yoke*] i. that he hath suffered afflictions, which tame and keepe vnder our corrupt nature [*in his youth*] i. in the beginning of his time, before sinne growe strong and headie in him.

- 1 *Doctrine. [It good, &c.]* the crosse is a most necessarie meanes

meanes to bring a man vnto true godlinesse. The reason is, because, first, our nature is otherwise vntameable, & will not receiue instruction, *Psal. 119. 67. &c.* Secondly, it bringeth vs to the consideration of our selues, and (if God blesse it) hindreth many sinnes that in prosperitie we runne into. The vse is, to teach vs, first, to esteenie afflictions most necessary for vs. Secondly, to knowe that when God afflicteth vs, it is to frame vs to his will, and to learne to profit thereby.

*Doctrin.* [*yoke*] afflictions are heauie and vsauorie to 2 flesh and blood. The reason is, because, first, they crosse the naturall desires thereof. Secondly, they drawe vs to that, which naturally wee haue no will vnto. The vse is, first, to shew vs the peruersenesse of our nature, that doth so greatly millike that which is so good for vs. Secondly, not to be cast downe, though we feeble the waight of afflictions very heauy vnto vs: but to beare them willingly and patiently, seeing we haue benefit by them.

*Doctrin.* [*in his youth*] The sooner that we be exercised 3 with afflictions, the better it is for vs. The reason is, because, first, younger yeares are more plyable to any instruction: as wee see in the learning of humane artes or tongues; yea in the taming of any wilde beast. Secondly, longer custome thereunto, maketh it more easie and more profitable vnto vs. The vse is, to teach vs, first, the cause why the godly haue (almost) with the profession of religion, entred into persecutions. Secondly, that though our afflictions begin and end with our life; yet are we not to be cast downe or grieued, but to reioyce in it, seeing it is good for vs.

[*He sitteth alone and is silent*] i. in quiet maner he vnder- *Verse. 28* taketh the affliction, and meditateth secretly of it [*because he hath layd it vpon him*] i. seeing the Lord Almighty, that lo- ueth him, hath laid his rod vpon him.

*Doctrin.* [*sitteth alone. &c.*] Afflictions doe frame Gods 1 people to patience, and humilitie. The reason is, because, first, their vnbrideled stomacke is broken thereby. Secondly, their sinnes and desert thereof be layde before their eyes by them. Thirdly, Gods ineuitable hand is seene in them.



Fourthly, they obtaine much profite in godlinesse by them. The vse is, first, to teach vs, that they are necessary for vs. Secondly, to trie our selues by our increase in patience and humilitie, how much we haue profited by such afflictions as we haue suffered.

2 *Doctrine.* [*alone and is silent*] Afflictions doe giue vs iust occasion of meditation for the examination of our selues, what is amisse in vs. The reason is, because, first, God (being iust) will not punish vs without our desert thereof. Secondly, he will not withdraw his rod to our comfort, without our amendment. Thirdly, we cannot thoroughly amend without serious meditation. Fourthly, the heart is much eased with a thorough examination of our selues, and calling vpon God for the amendment of that is amisse. The vse is, to teach vs, that when wee be afflicted, wee must enter into such an account with our selues, if wee looke for any profite by the same.

3 *Doctrine.* [*hee hath laid it*] The godly are contented to beare what soeuer the Lord laieth vpon them. The reason is, because, they haue deserued much more at his hands. The vse is, to teach vs, first, to trie our selues whether wee be so affected, or no. Secondly, to labour more and more to be contented with what soeuer condition it shall please the Lord to lay vpon vs.

*Verse. 29* [*He gineth his mouth to the dust*] i. he humbly throweth downe himselfe before GOD, acknowledging all to be iust that is vpon him, and saith in his heart [*it may bee there is hope*] i. though I see no reason of remedie, all meanes failing mee, and Gods hand being so heauie vpon mee; yet will I waite, for peradventure he will shew mercie vnto me: with this kinde of speech the scripture teacheth how diffidence & distrust is driuen away, as *Iohn 14, 12.*

1. *Doctrine.* [*hee putteth*] The godly, hauing rightly profited by their afflictions, doe reuerence Gods power in punishing them, and doe humble themselves vnder his hand. The reason is, because, first, they are assured of his power, wisdom, and loue. Secondly, they will not be driuen from  
him



him by any extremity, knowing that out of his fauour there is nothing but horror. The vse is, to teach vs, first, not to iudge of the crosse according to our owne carnall reason, but according to Gods iustice and righteousness. Secondly, to strue to accept patiently whatsoever he layeth vpon vs, bee it neuer so extreame and grieuous.

*Doctrine.* [*it may be there is hope*] we must trust in God, 2 and waite for the performance of his promises, though there be no hope in the iudgement of flesh and blood. The reason is, because, first, he is both able and willing to bee as good as his worde, though hee haue referued the time when, in his owne power. Secondly, he hath alwaies in greatest extremities deliuered his people. Thirdly, hee bringeth vs into straights to trie vs. Fourthly, it is the nature of sayth not to be quailed, 1. *Iohn* 8.4. The vse is, to teach vs, first, that faith is a thing that reason or mans strength cannot attaine vnto: and therefore we must beg it of God, and vse the meanes that hee hath appoynted in his worde to attaine vnto it, and to grow in it. Secondly, to trie our selues how strong in sayth wee bee, by our resolution and perswasion of a ioyfull issue, though we be in the greatest straights that any of Gods children haue fallen into.

[*He giueth his cheek to him that smiteth him*] i. he taketh *Verse. 30* willingly and patiently the stripes that men doe iniuriously lay vpon him [*he is filled with reproach*] i. hee sustayneth all kindes of vexations from the hands of all kindes of vngodly ones.

*Doctrine.* [*he giueth, &c.*] The Godly doe patiently beare the iniuries that men doe lay vpon them. The reason is, because, first, they know it cannot be done by them without the Lord. Secondly, they are assured that it is for their good. The vse is, first, to reprove the impatiencie and reuenge that naturally we are addicted vnto. Secondly, to teach vs to trie our selues how much wee haue profited by affliction, by the measure of patience (being iniured) that wee haue attained vnto.

*Doctrine.* [*filled, &c.*] The godly are subiect to all kind of 2

vexation by the hands of all sortes of men. The reason is, because, first, whatsoeuer the wicked do loue, they are haters of the trueth, and the professours thereof. Secondly, the godly are not of this world, but chosen out of it, *Ioh. 15. 19. &c.* Thirdly, they doe not runne to the same excesse of riot with the wicked, *1. Pet. 4. 4.* The vse is, to teach vs, first, to looke for many and diuers molestations from the wicked in this world. Secondly, to learne to take them patiently, and to profit in godlinesse by them,

*Vers. 31* [*For the Lord will not reiect for euer*] i. howsoeuer it please the Lord for a time to hide his louing countenance from his seruants, yet doth not he put them farre from him (for the hebrue word signifieth) without restoring them to the feeling of his fauour againe.

1 *Doctrine.* [*for*] An assured hope of deliuerance grounded vpon Gods promises, is the onely cause of the patience and humilitie of Gods children in their troubles. The reason is, because, first, the corruption of mans nature beeing of it selfe wayward, cannot take afflictions patiently, without supernaturall helpe: therefore wee say, without hope the heart would breake. Secondly, where there is no hope, there is no faith: where there is no faith, there is no comfort to giue patience. Thirdly, else the damned might haue patience which they haue not, as appeareth by their gnashing of teeth. The vse is, to teach vs, to be carefull to vse the means of obtayning hope, and growing in it, praying God for such meanes as we haue, and mourning for that we want.

2 *Doctrine.* [*for sake*] The godly in the extremities of their afflictions, doe sometime imagine that GOD hath forsaken them. The reason is, because, first, their guilty conscience acknowledgeth all damnation due vnto them. Secondly, the waight of Gods anger that darkeneth their faith for the time. Thirdly, God doth thereby make them knowe what they are without him, and causeth them to make more precious account of his fauour, when it is renewed vnto them. The vse is, to teach vs, first, not to cast off all hope either of our selues, or others, though wee be brought to the pit of despe-

ration.

ration in our owne iudgements. Secondly, to distrust our owne strength and knowe the weaknesse thereof, that wee may grow more and more in knowledge and in the fruits of the same.

*Doctrin.* [*for euer*] It is impossible that God should forsake for euer, any one of his children. The reason is, because, first, whome once he loueth, to the ende he loueth them. *John* 13. 1. seeing his gistes are without repentance, *Rom.* 11. 29. &c. else none could haue hope in their troubles but all must needes despayre. The vse is, to teach vs, first, how to vnderstand the speech in the scripture that saith, God repented, namely, that it is spoken according to mans capacitie, for that it seemeth so to vs when he stayeth his threatned iudgements. Secondly, vpon what ground to condemne their doctrine that thinke any of the elect can perisha, or any of the reprobates be saued. Thirdly, to be comforted in our temptations, seeing we once felt comfort, and God is no changeling.

[*But if he afflict*] *i.* Notwithstanding he doth vsually lay *Verse. 32* many and heauy afflictions vpon his people [*yet hee haue compassion*] *i.* yet he doth in pittie, and euen in his wrath, remember mercie, *Habac.* 3. 2. [*according to the multitude of his mercies*] *i.* euen because he is infinite in mercie, and hath alwaies vsed to shew fauour.

*Doctrin.* [*if hee afflict*] God doth necessarily afflict one or waie or other, euery one of his children. The reason is, because, first, euery one angreth him by those sinnes which he dayly committeth. Secondly, correction is a seale of Gods loue towards them, *Heb.* 12. 4. &c. Thirdly, it is profitable for them, if it be rightly taken, and vse made of it. The vse is, first, to reprove their iudgements as most foolish, that thinke them the greatest sinners, that haue the most grieuous punishments in this life. Secondly, to teach vs not to pray for a freedom from afflictions in this life, for that were against faith and Gods loue to vs. Thirdly, to reioice in troubles, enduring them patiently though they be most bitter to our nature, and to praise God for them, seeing we haue (or may haue) so many benefites with them.

- 2 *Doctrine.* [*yet he hath compassion*] God suffereth none of his children in afflictions to be tempted about their strength; but alwaies maketh his loue knowne vnto them by deliuering them in due time. The reason is, because, first, else none could stand, seeing the weaknesse of mans nature would yeeld vnto the least temptation. Secondly, it is an inseparable propertie of God to shewe mercie, whensoever it is expedient for any of his seruants, *Isay* 54.7,8. *Psal.* 89.33.34. *Heb.* 3.2. The vse is, to teach vs, first, not to repine or accuse God in the greatest of our afflictions. Secondly, to be comforted in all our troubles, waiting with patience and prayer for the manifestation of Gods compassions and mercies to vs.
- 3 *Doctrine.* [*according to the, &c.*] The loue and mercie of God is the onely fountaine, & cause of all the fauour shewed to his people. The reason is, because, first, all men are sinners, deseruing Gods curse, which cannot bee remooued by any Saints or Angels. Secondly, man is not able of himselfe to thinke a good thought, 2. *Cor.* 3.5. al his righteousness being as a filthie cloute, *Isay* 64.6. The vse is, to teach vs, first, to be humbled in the consideration of our owne miserable estate without Gods mercie. Secondly, to seeke onely to God for all good things, vsing the meanes approued by his word for the obtaining of the same, and auoyding all other. Thirdly, to prayse God onely for all the good things that wee doe or shall enjoy, and not the meanes, but as second causes and instruments of the same.
- 4 *Doctrine.* [*multitude of his mercies*] No sinnes in any of Gods children can be vnto death, be they neuer so many and grievous. The reason is, because, first, Gods mercie is ouer all his workes, and reioyceth against iudgement. Secondly, his mercie is infinite as his maiestie; and cannot be overcome of sinne. The vse is, first, to confute the Popish distinction of veniall and mortall sinnes: for the greatest are veniall if God forgiue them, and the least mortall if he shewe not mercie. Secondly, to teach vs, to admire Gods great mercies towards vs, and not to take libertie to sinne thereby, but to vse the same

same as a notable prouocation to feare, loue and obey him, seeing he is so mercifull vnto vs.

[For he doth not punish from his heart] i. it ariseth not from Gods voluntarie desire, but from the sinne of man that God punisheth [and maketh sorrowfull the children of men] i. giueth them cause by afflicting them to bee vexed and grieved. Verse. 33

Doctrine. [for &c.] sinne constraineth the Lord to afflict his dearest children: for the reasons hereof, see vers. 7. Doct. 1 The vse is, to teach vs, first, to abhorre sinne aboue all things whatsoeuer. Secondly, to accuse our selues alone, as the cause of all our afflictions.

Doctrine. [not punish from his heart] GOD taketh no delight in afflicting his children, Psal. 81. 13. Isay 1. 24. The vse is, to teach vs, first, to abhorre their prophaneffe that say, God sporteth himselfe in punishing man. Secondly, by his example, to censure others with all remorse and pitie, not delighting to disgrace them.

Doctrine. [maketh sorrowfull] The godly may not bee as Stoickes, but must be most passionate in their afflictions: for the reason and vse hereof, see vers. 15. Doct. 5.

[To stampe vnder foote] i. to spoyle without regard [all the prisoners of the earth] i. all those that are in miserie and cast in bonds in this world by the power of men. Verse. 34

[To wrest the right of a man] i. by false witnesse and corrupt meanes, to take from the iust that which is his owne [before the face of the Superiour] i. in solemne iudgement vnder colour of law, and that in the sight and presence of those in authoritie. Verse. 35

[To ouerbeare a man in his cause] i. by strength, authoritie, or cunning, to cause a man to haue sentence against him [the Lord seeth not] i. God doth not approue any such thing, as Deut. 12. 13. for seeing is here to be vnderstood as knowing is, Ps[al. 1. 6. Matth. 7. 33. it being manifest that God seeth and knoweth all things, though hee approue and allow onely that which is good. Verse. 36

Doctrine. (generally out of these three verses) Though the

the wicked be rayled vp by Gods hand to afflict his people for their sinnes, yet shall they not thereby bee excused, but (without repentance) condemned for it. The reason is, because, first, it is here sayd that GOD alloweth of no such thing. Secondly, to condemne the innocent and iustifie the vngodly, are both an abomination vnto the Lord, *Pro. 17. 15. &c.* Thirdly, though God worke their action, yet is he farre from the euill of their affection therein: for hee hath one purpose in it, which is most holy, and they another, which is most wicked, *Isay 10. 5. 12. &c.* Fourthly, they shall not be held excused, seeing Gods purpose therein is not onely to feare his children from offending, but also to make the damnation of the wicked the more iust, *Matth. 23. 33. &c.* Fifthly, God hath such loue to his children, that hee hath giuen speciall charge for their defense, *Psalme. 105. 15.* and threatened seuer punishments to fall vpon their oppressors, *Gen. 15. 14.* The vse is, to teach vs, first, what cause the wicked haue to be afraid of, shewing violence to any of Gods children. Secondly, to doe no wrong vnto others by any pretence, nor any way lay the blame vpon God for any thing, seeing that were to aggrauate our owne offences. Thirdly, to learne patience, and to bee staied from reuenging our selues vpon our aduersaries, seeing GOD vseth them for our good, and will seuerely punish the iniuries done vpon vs.

- 2 *Doctrine. [to stampe, &c.]* It is the lot of the godly to be oppressed and abused by the wicked in this world. The reason is, because, first, they thinke it a speciall meanes to make them fall from the trueth, and terrifie others from beleeuing it, seeing them so numbred among the wicked, and seeing bondage crosseth our naturall affection. Secondly, God seeth afflictions profitable to his people, to bridle their natural desires, and to make them haue the pleasures of this life in lesse account. The vse is, first, to reprove the corrupt iudgement of them that account all that are in affliction as most wicked and miserable, seeing it was euer the condition of the best: Examples hereof, *Isaacob, Ioseph, Ieremie, Dauid, Christ, &c.*

Secondly, to teach vs to take afflictions patiently, seeing we haue therein a portion with the righteous: and seeing wee shall haue the greater crowne of glory, if wee continue vnto the end. Thirdly, not to yeeld vnto vnlawfull conditions to be freed from the troubles we fall into.

*Doctrine.* [*all the prisoners*] Though magistrates haue 3 power from God ouer the subiects bodies, yet will he punish all wrongs, & want of protection, that they vex them withall. The reason is, because, first, their power is not absolute, but limited to the rule of Gods word. Secondly, there is no respect of persons with God, *Psalms*. 82. 7. *Acts*. 10. 34. The vse is, first, to teach all superiors to take heede, least they goe beyond the power that God hath giuen them, seeing the mischiefs are infinite that flowe from misgouernment. Secondly, to teach vs rather to suffer then to bee a meanes of euill, though the magistrate should iudge vs to it.

*Doctrine.* [*to wrest, &c.*] It is the lot of Gods children to 4 be oppressed before magistrates by false accusers and lying witnesses: Examples hereof, are *Naboth*, *Christ*, *Stephen*, &c. The reason is, because, first, the tongue is most easily abused. Secondly, the trueth is thereby most disgraced, seeing it carieth a shew of being done iustly. Thirdly, we are thereby made the more like to Christ our head. The vse is, first, to teach vs, not to be too much dismaied with such dealings against vs seeing it is the lot of the righteous. Secondly, to teach magistrates to search out such false accusers, and witnesses, and to punish them with that they sought to lay vpon the innocent: for so should it be by the law of God: the want of practise whereof maketh both Church and common weale to flow with false accusers.

*Doctrine.* [*to ouer-bear, &c.*] It is the lot of the godly to 5 be ouer-borne by the wicked in euery controuersie. The reason is, because, the wicked will, first, flatter rulers: secondly, lie and suborne all vnlawfull meanes that may be deuised. The vse is, to teach vs, first, to auoyd all occasions of hauing controuersie with the wicked, as much as may be. Secondly, not therefore onely to esteeme a man faultie because hee is



condemned before the magistrates: for hee may bee ouerborne in his righteous cause.

- 6 *Dollrine.* [*the Lord seeth it not*] The Lord doth not like of, but will be sure to be reuenged of all the iniuries done to the innocent, whether it be by magistrates, accusers, witnesses or any others. The reason is, because, God is not onely iust in all his owne wayes, but also a seuerer reuenger of the vnrighteousnes of men. The vse is, to teach vs, of what condition soeuer wee bee, to take heede that wee doe not wrong any man, either couertly or openly, seeing GOD will call all men to accompt, and iudge of euery one according to his deedes.

*Verse. 37* [*Who is he then*] *i.* what man, or what creature in heauen or earth is there? [*that saith it commeth to passe*] *i.* that is able to say such a thing shall be, and to cause it to be indeed [*and the Lorde commaunded it not*] *i.* except the Lorde giue his consent that it shall bee, and his power to bring it to passe?

- 1 *Dollrine.* [*who is he then*] No man can bring anything to passe, except the Lord giue power thereunto, *Isay 43. 1. 5. Dan. 3. 16. Mat. 10. 29. Prou. 1. 20. 24.* The reason is, because, God is Almighty; that is, all might and power comming onely from him: therefore is he said to make the earth swallow vp his foes, *Exod. 15. 12. Numb. 16. 31.* to remoue mountaines, *Iob 9. 5.* to measure the windes and waters, *Iob 28. 25,* to turne mans heart, and send plagues, *Psal. 104. 25. &c.* to say to the North, giue, *Isay 43. 6.* and to the deepes, be drie, *Isay 44. 27.* to deuide the roaring sea, *Isay 51. 15.* and to beare rule ouer the kingdomes of the earth, *Dan. 4. 29.* The vse is, to teach vs, first, how brutish they bee that thinke to doe any thing as of themselues, or (as it were) not regarding, or, in despite of the Lord: to such hee giueth notable foyles euen in this world; as, to *Pharaoh*, *Exod. 5. 2. Senacherib*, *Isay 38. &c.* Secondly, to acknowledge his mighty power, and in all things that we take in hand, to be sure we haue the warrant of his word, crauing his strength to assist vs therein.

*Dollrine.*



*Doctrin.* [*commanded it*] Nothing is done in this world, 2  
but the Lorde is the principall doer of it, *Prou.* 16.33. The  
reason is, because (as in the former doctrine) all power is of  
God: so as, man hath no power but from him, and yet is he  
not the author of sinne, seeing hee doth all things to an ho-  
ly end, and with a most pure affection: whereas man doing  
the selfesame action, hath a sinister purpose in it, and doth it  
with a sinfull affection, which maketh it a sinfull action in  
him: this is euident in the selling of *Ioseph* into *Egypt*: in the  
spoyling of *Iob*: and crucifying of *Christ*: all which acti-  
ones he did to an holy ende, with a most pure affection: but  
man did them to an euill intent, with a corrupt affection.  
The vse is, to reprove them that thinke the Lord doth onely  
suffer many things to bee done, and yet the scripture tear-  
meth him a doer (and not onely a sufferer) of such kinde of  
actions, *Exod.* 7.3. he hardened *Pharaohs* heart, *Exod.* 12.15.  
God hath offered, &c. *Gen.* 45. 8. *God sent me hither, Acts.*  
4.28. to doe what thy counsell and hand, &c. *Iames* 4.15. if be  
the Lord. &c.

[*Out of the mouth of the highest*] i. From the decree and *Verse.* 38  
secret appoyntment of GOD [*commeth not euery euill and  
good thing*] i. proceedeth both prosperitie and aduersitie, and  
all actions that tend to either of them.

*Doctrin.* Both prosperitie and affliction that doe befall 1  
any in this life, come from the decree and hand of the Lord,  
*Amos* 3.6. *Isay* 45.7. *Iob* 2. 10. Thereason is, because (as in  
the former doctrine) hee is the principall doer of all things.  
The vse is, first, to confute the vaine opinion of Fortune,  
whereunto the Philosophers and carnall ignorant people  
vse to ascribe the thing whereof they see not an apparant  
cause. Secondly, to teach vs to acknowledge him the author  
of our good, and praise him for it: and not to stay vpon the  
meanes as naturally we do: and to take patiently afflictions as  
from him, not fretting at the instruments, which could doe  
nothing without him, but finding the cause in our own sins:  
as the next verse teacheth.

[*Why should liuing man turmoyle himselfe*] i. what follie is *Verse.* 39

it that any man should vexe his soule in misjudging of his estate, and seeking by-pathes to winde him selfe out [*man for his finnes*] i. man I say that suffereth iustly the punishment of his finnes: for the hebreue word is vsed both for sinne, the sacrifice for sinne, and the punishment of sinne.

1 *Doctrine.* [*Wherefore, &c.*] It is the proprietie of a natural man to be most impatient and wayward in his afflictions. The reason is, because, first, they crosse his affections which he desireth to satisfie. Secondly, hee wanteth Gods spirit which is the worker of patience, and comfort in distresses. The vse is, first, to declare vnto vs in what miserable condition we are by nature, if God should leaue vs therein. Secondly, to teach vs to trie our selues in all afflictions, what measure of godlinesse we haue by the power that patience hath in vs to rule our naturall affections.

2 *Doctrine.* [*surmoyle him selfe*] Man is naturally diligent to winde out of afflictions, and inuenteth many meanes, but neuer findeth out the right; Examples hereof are, *Pharaoh* and *Saul*. The reason is, because, first, afflictions doe naturally discontent vs. Secondly, we haue a naturall inclination to labour for our owne good. Thirdly, our nature is so corrupted, that of it selfe it can doe no good thing. Fourthly, Sathan laboureth to keepe vs in error. Fifthly, God onely directeth to welldoing, which naturally we are farre from. The vse is, to teach vs, not to trust in anything that wee can inuent of our selues, but to bee sure to haue a warrant out of Gods word for all things that wee take in hand, and to pray him to blesse our indeuours therein.

3 *Doctrine.* [*man for his finnes*] Whatsoever man suffereth, he is to esteeme it iustly deserued by his finnes, that he hath committed. The reason is, because, first, GOD is iust, and cannot doe any wrong. Secondly, all men commit many finnes, the least whereof deserue all that can bee layd vpon vs. The vse is, to teach vs, first, in al our afflictions to acknowledge our finnes to be the cause thereof, and to learne to profite thereby to amendment. Secondly, to learne to iustifie God (which is the drift of this place) and patiently to beare

it, seeking to amend, as followeth.

[*Let vs search*] *i.* Let vs take a suruey of [*and trie*] *i.* and proue by the touchstone of Gods worde [*our waies*] *i.* the thoughts, words, and deedes that we haue conceiued, spoken and done; and what they haue deserued, if God deale in iustice with vs [*and turne againe vnto the Lord*] *i.* be heartily sorrowfull for that which is amisse, craue pardon for it, with certaine beleefe to obtayne it, and frame the rest of our liues according to his will.

*Doctrin.* [*let vs, &c.*] Those that will soundly turne vnto God, must diligently examine their former life. The reason is, because, first, none can repent him of that which hee doth not seriously thinke of. Secondly, repentance is not sound if any knowne sinne bee not particularly repented of. Thirdly, it will lay the multitude of his sinnes before him at once, which will grieue him and humble him the more. The vse is, to teach vs, first, that they are farre from repentance, which goe on sleepily in a carnall course, not recounting what they haue been. Secondly, that if wee will prooue to our selues that we doe truly repent, wee must heedfully begin with this searching of our selues.

*Doctrin.* [*trie*] In examining our selues (which is the beginning of true conuersion) we must trie our former behauiour, how agreeable it hath been to Gods will. The reason is, because, else we cannot loath and leaue that is amisse, and goe on in that which is well. The vse is, to teach vs, first, that they are farre from conuersion that are ignorant of Gods word, the touchstone in this triall. Secondly, that we must be carefull to obtaine the knowledge of Gods will, and to examine our selues continuall by it.

*Doctrin.* [*turne*] It is nothing that we looke to our waies and see what is amisse therein, except wee repent of it, aske God forgiuenes, beleeuing to obtaine remission, and leade a new life. The reason is, because, first, the knowledge of our sinnes (if wee goe no further) shall doe vs no good, but make our condemnation more iust, euen in our owne iudgement. Secondly, we are to trie, and search our waies, to the end that we

we may turne vnto the Lord. The vse is, to teach vs, first, that they are neuer the neerer to God, that can talke much of their owne sinnes, and Gods mercies, if they haue no reformation in their liues. Secondly, to bee carefull (if wee will proue our selues rightly to feare, God) that we reforme our selues, in whatsoeuer Gods word condemneth, and walke in that which is prescribed by it.

*Verse. 41* [Let vs lift vp our hearts] *i.* by hartie prayer send vp our petitions [with our hands] *i.* and lift vp our hands; that by that outward gesture, our affections may bee more stirred vp vnto prayer [vnto God] *i.* vnto the creator and gouernor of the whole world, that onely is able and willing to forgie vs our sinnes [in the heauens] *i.* about all earthly things: and therefore our faith must looke vpward.

*Doctrine.* [let vs lift vp &c.] True repentance worketh in vs most earnest and heartie prayer. The reason is, because, first, in it, we see our miserie in our selues, and what need we haue to seeke to God for helpe. Secondly, it assureth vs of Gods loue to vs, and readinesse to heare vs. Thirdly, it encourageth vs to call vpon the Lord, who in our conuersion hath giuen vs experience of his vnspeakable mercies. The vse is, to teach vs, first, to be as diligent in performing this prayer aright, as wee are desirous to proue to our owne hearts that our repentance is vnfained.

*2 Doctrine.* [our hearts] Prayer to GOD consisteth not in words, but in the seruent and faithfull lifting vp of the heart. The reason is, because, first, God is a spirit, *Iohn* 4. 24. and respecteth not the outward action in his worship. Secondly, diuers haue prayed aright, that haue vtered no words *Gen.* 24. 63. *Exod.* 14. 15. The vse is, first, to reprove them that thinke prayer standeth in saying ouer certaine sentences; which is the disposition of all men naturally; but the Papiſts exceed in it; of whom the saying of the Prophet is verified. *Iſay* 29. 23. &c. Secondly, to teach vs, to take heede that in prayer our hearts be set vpon that we pray for, and neither be carried away with any other by-thoughts, nor contented with an ordinarie affection therein.

*Doctrine*

*Doctrine.* [*our hands*] We may vse all outward meanes<sup>3</sup> (that haue warrant in the word) to stirre vp our affections, to be more feruent in prayer. The reason is, because, first, we are naturally dull in it. Secondly, our hearts are often moued with the things that our outward senses doe apprehend. The vse is, to teach vs, first, to what ende kneeling, lifting vp of the eyes, and hands, &c. are commended vnto vs, in the holy scriptures; to wit, not as partes of Gods seruice, but as meanes to further vs in it. Secondly, to take heede that we rest not in any of these outward things, but be prouoked to the inward duty by them.

*Doctrine.* [*vnto God*] All our prayers are to be made vnto<sup>4</sup> God alone, *Psal.* 50. 15. *Rom.* 10. 14. The reason is, because, first, it is he onely that can grant our requests. Secondly, we are not commanded in the scriptures to call vpon any other: and therefore if wee doe, it is not of faith; and consequently it is sinne. The vse is, first, to reprove the dotage of the heathen, that prayed to the sunne, moone, and starres: and of the Papists, that pray to Angels, and Saints. Secondly, to teach vs to make all our prayers vnto the Lorde alone, in the name of his sonne Christ, for such things as he hath promised in his word, and in such maner as he hath prescribed.

*Doctrine.* [*in the heauens*] The prayer of the faithfull must<sup>5</sup> neuer rest vpon any thing in this world, but looke vnto the mighty God, the author of all things. The reason is, because, faith reacheth aboue reason, or things that are seene. The vse is, to teach vs, not to measure our hope when we pray, by our owne worthinesse or vnderstanding, but by the promise of God, grounded vpon his power and truth,

[*We haue sinned*] The hebrue word signifieth, a failing, or *Verse 42.* comming short of our dutie: the meaning is, wee haue lest vndone that which wee should haue done [*and haue rebelled*] i. done that which wee are forbidden [*thou hast not spared*] i. thou hast layde thy iudgements largelie vpon vs.

The three first doctrines are gathered generally out of this large confession following.

*Doctrine.*

- 1 *Doctrine.* The time of affliction requireth a speciall kinde of shewing our repentance, both more seruent, and with longer continuance then ordinarie. The reason is, because, first, God therefore afflicteth vs, that we might be brought to a more thorough repentance, *Luke 5. 35. &c.* Secondly, Gods anger against vs for our sinnes, is manifested vnto vs by afflictions: which must be turned away by our vnfeined repentance, or we shall be consumed. Thirdly, God hath v-  
sually brought his people to such speciall declaration of re-  
pentance, and blessed them therein, *1. Sam. 7. 5. 6. Nehem. 1. 2 &c. Hester. 4. 16.* The vse is, first, to reprove the Papists, that haue set times of fasting euery yeare, whether they haue cause to mourne or to reioyce. Secondly, to reprove carnall professors that thinke fasting, &c. to pertaine to the olde Church onely, and not to vs; seeing Christ said, it should be also somtimes vnder the Gospell, *Luk. 5. 35. &c.* Thirdly, it teacheth vs, that we must perform especiall dueties, both pri-  
uate & pubilque, whē the punishing hand of God is vpon vs in particular, or the Church in general. Fourthly, it sheweth, that afflictio is most profitable for vs, seeing it increaseth our  
repētaunce, & whetteth the seruencie of our affectio in praier.
- 2 *Doctrine.* It is necessary for Gods people to begin their prayers to God with a free confession of their sinnes, *Psal. 32. 5. Daniel. 9. 5. Nehem. 1. 6.* The reason is, because, first, else wee obtaine no forgiuenesse. Secondly, else wee haue no assurance that wee haue repented, seeing confession doth  
alwaies accompanie repentance. Thirdly, otherwise we cannot rightly and thoroughly condemne our selues, and cleere the Lord for punishing vs. Fourthly, by the confession of our sinnes, wee are the more humbled, and prepared the better to prayer. The vse is, first, to reprove all them that iusti-  
fie themselues like the proud Pharisee, and offer vp their owne workes for satisfaction vnto God, as the Papistes doe. Secondly, to reprove them that will not gladly beare sharp reproofe for their sinnes, nor be contented to be censured by those meanes that God hath prescribed in his worde for the  
same purpose. Thirdly, it teacheth vs for to loue them that  
ad-

admonish vs often, and reprove vs sharply, when we haue offended, esteeming them our deereſt friends, and auoyding ſuch as flatter, as *Leuitic.* 19. 17. *Math.* 18. 18. ſeeing it is the meanes to bring vs to this confeſſion, which is ſo neceſſarie.

*Doctrin.* It furthereth to thorow repentance that Gods people doe in their prayers adioyne to their confeſſion of finnes, a recitall of the iudgements that are vpon them for the ſame. The reaſon is, becauſe, firſt, they may thereby (if they will, learne them by no other meanes) know and thinke vpon the multitude, and heynouſnes of their offences. Secondly, thereby they are made to feele what neede they ſtand in of Gods mercie, that they may the more earneſtly ſeeke to him in feare and trembling. Thirdly, Gods mercie is readieſt for them that moſt freely acknowledge his iuſtice in puniſhing them. Fourthly, to teach vs to recount Gods iudgements vpon our ſelues, and others, generally or particularly, that we may be the better humbled and fitted thereby to prayer.

*Doctrin.* [*ſinned: heb. failed*] Every childe of GOD is 4 iuſtly puniſhed that ſayleth in any duety whatſoeuer it bee, that God hath commanded him in his word. The reaſon is, becauſe, firſt, all are his creatures, and are to bee obedient wholly to his commaundements. Secondly, hee made vs able in our creation to fulfill his whole law. Thirdly, the leaſt failing in our duety, is ſinne that prouoketh Gods anger, and bringeth a curſe, ſeeme it neuer ſo trifling a matter in our corrupt iudgement. The uſe is, firſt, to reprove the Papiſts, that turne many of Gods commaundements into counſels, and ſo make them not enioyned vnder paine of Gods curſe: alſo accounting many finnes veniall in themſelues. Secondly, to reprove them that thinke themſelues wronged, if they be puniſhed, & haue not fallen into notorious groſſe finnes; neuer remembring that duties muſt be done, as well as vices auoyded. Thirdly, to teach vs, to acknowledge God to be holie, iuſt and righteous, whatſoeuer he lay vpon vs here: alſo not to content our ſelues with a ciuill life, ſeeing we are enioyned



ioyned to doe whatsoeuer God hath commaunded.

- 5 *Doctrine.* [*rebelled*] It is rebellion against the Lord, to despise any of his lawes, though all humane lawes should approue vs therein. The reason is, because, first, God is king of kings, and will be serued without exception. Secondly, else God should yeeld vnto men. Thirdly, wee are to obey men (only) in the Lord, and no further. The vse is, first, to reprove rulers that require obedience of their subiects to all their owne decrees, not regarding whether God bee disobeyed thereby or no. Secondly, to reprove them that pretend mans lawe to defend themselves in their sinnes; as in the breach of the Sabbath, contentednesse with the dumbe Ministerie, putting of money to vsurie, &c. Secondly, it teacheth vs alwaies to hold this both in iudgement and practize, *It is better to obey God then men, Acts 5.29.*

- 6 *Doctrine.* [*not spared*] No excuse nor priuiledge can shield any man from Gods plagues for sin. The reason is, because, first, God cannot hold the wicked innocent. Secondly, God must necessarily in loue correct his children, that they may know their sinnes, and the desert thereof, and be reformed thereby. The vse is, to teach vs, first, to gather the hainousnesse of our sinnes by the grieuousnes of our punishments. Secondly, to shun all excuses by priuiledge of birth, wealth, authoritie, &c. (for no excuse will serue) but to acknowledge Gods iustice and mercie in punishing vs. Thirdly, so often as we are any way afflicted, to labour to amend our liues, if we looke to be eased.

*Vers. 43* [*Thou hast couered vs with wrath*] i. Thou hast ouerwhelmed vs with the multitude of thy iudgements, that slowe from thine anger against vs for our sinnes [*and persecuted vs*] i. followed vs with all kinds of thy iudgements, to euery place that we haue fled vnto, and met with euery excuse that wee could pretend [*thou hast slaine*] i. destroyed vs in great abundance [*and not spared*] i. shewed no compassion to any age or sexe.

- 1 *Doctrine.* [*thou hast couered, &c.*] The godly endure more trouble in this world both inwardly and outwardly, then



then any other: for the reason and vse hereof, see *chapt. 1. vers. 12. doct. 5.*

*Doctrine.* [*persecuted*] There is neither place to hide our selues in, nor excuse that will defend vs, when God purposeth to punish vs for our finnes: for the reason, and vse hereof, see *vers. 5. doct. 1.*

*Doctrine.* [*thou hast*] and yet it was the enemies that did it, teaching vs this doctrine. In our afflictions we must not looke to the instruments, but to the Lord that smiteth: for the reason, and vse hereof, see *chapt. 1. vers. 5. doct. 5.*

*Doctrine.* [*slaine and not spared*] As God is full of mercy 4 in his long suffering, so is his anger vnapeasable, when it breaketh out against the sonnes of men: for the reason, and vse hereof, see *chap. 2. vers. 2. doct. 2.*

*Doctrine.* [*not spared*] Men feele not Gods hand sufficiently to be humbled thereby, except the Lord smite them most seuerely. The reason is, because, first, of our naturall blindness and blockishnesse to follow that which is righteous in Gods sight. Secondly, such is our hypocrisie, that else we would seeke shifts. Thirdly, our course in sinning is naturally so strong, that it wil not otherwise be staid. The vse is, to teach vs, first, what monsters we are by nature. Secondly, to renounce our selues and all that we can doe, acknowledging Gods iustice howsoever hee punish vs, and ascribing it to his meere mercy, that there is any good thing in vs.

[*Thou hast couered thy selfe with a cloud*] i. thou doest (as *Vers. 44* it were) hide thy selfe and set a barre betwixt thee and vs [*that prayers should not passe through*] i. to the end that our supplications should not come vp in thy sight.

*Doctrine.* [*couered thy selfe, &c.*] The finnes of Gods 1 people doe often seperate betwixt God and them, that his mercies might be kept from them, *Isay 59.2. Ieremie 5.25.* The reason is, because, first, our finnes prouoke his wrath till it be appeased. Secondly, els we would not much feare Gods anger: such is our corruption. The vse is, first, to reprove them that blame God or his word, ministers or Gods means

that he vseth when any plague is vpon them. Secondly, to teach vs to blame our sinnes for euery iudgement that is vpon vs. Thirdly, to labour our hearts carefully to repentance, and to obey the Lord, seeing it is the nature of euery sinne, to separate betwixt God & vs, chusing death (if the will of God be such) rather then life by sinfull meanes.

- 2 *Doctrine.* [*prayer should not*] God often deferreth to heare the prayer of his children, when yet he purposeth in due time to graunt their requests: for the reason, and vse hereof, see *vers. 8. doct. 3.*

*Vers. 45* [*Thou hast appoynted*] i. By thy hande that disposeth all things, thou hast giuen vs the condition of [*the sweepings and refuse*] i. such as are abhorred and loathed [*in the midst*] i. by the greatest in number and account [*of the people*] i. those nations that haue occasion to thinke of vs.

- 1 *Doctrine.* [*the sweepings*] When God meaneth thoroughly to humble his people, hee maketh them odious in the eies of all men, *1. Cor. 4. 13.* The reason is, because, first, he would take all matter of worldly ostentation from them, which whilst they haue, they are hardly pulled downe. Secondly, that the enemies in the error of their iudgement might haue a perswasion of wel-doing in molesting them. Thirdly, that they may know by experience, the vncertaintie and vanitie of worldly confidence: and so (being out of loue therewith) long for heauen; and delight in heavenly things. The vse is, to teach vs, first, the peruersenesse of our disposition, that needeth so sharpe meanes to doe vs good. Secondly, whensoever we fall into disgrace with the world, to better our wayes, by leauing our sinnes and being more zealous in godlines.

- 2 *Doctrine.* [*thou hast, &c.*] It is the Lord that layeth disgrace vpon his people in this life, or else it could not fall vpon them. The reason is, because, he is Almighty, and doth all things, as *vers. 37. doct. 1.* The vse is, first, to reprove them that ascribe such things to fortune, and them that respect chiefly the instruments of their disgrace. Secondly, to teach vs whensoever any such thing befaller vs, to acknowledge

it to be the hand of God vpon vs for our sinnes, and to learne amendment by it.

*Doctrin.* [*in the midst*] That which tendeth to the disgrace of the godly, is more generally receiued, then any other tidings whatsoever. The reason is, because, first, God will haue it a matter to humble them, and a stumbling block to the wicked. Secondly, it is the longing desire of the wicked to fasten any thing vpon the godly that may disgrace them. The vse is, to teach vs, first, not to iudge of any by the reporte of the world. Secondly, not to be amazed when it is our case, but to profite by it to amendment.

[*All our enemies*] i. all that are against vs, of all nations, *Verse. 46* and degrees [*haue opened their mouth*] i. haue freely and largely spoken [*against vs*] i. whatsoever might defame vs.

*Doctrin.* In that this followeth vpon Gods giuing them ouer into reproach, we learnethis doctrine. God must giue his people ouer into reproach before that the wicked can reuile them. The reason is, for that the tongues aswell as the actions, of all men are directed by the Lord, and stopped at his pleasure. The vse is, to teach vs, to bee humbled by it when wee fall into the reproach of men, acknowledging it the hand of GOD: so did *Dauid*, 2. *Samuel* 16. 10. &c.

*Doctrin.* [*all our enemies haue opened, &c.*] It is a special propertie of the wicked to rayle at the godly, and reuile them: for the reason, and vse hercof, see *chapt. 2. verse 16. doct. 2.*

[*Fear and the pit*] i. great terror, and no way to escape, *Verse. 47* but being as they that sticke fast in a ditch, when their enemies pursue them [*is come vpon vs*] i. is our present condition, by reason of the insolencie of the enemy [*desolation*] i. vtter ouerthrow [*and destruction*] i. an irrecoverable renting of vs in sunder.

*Doctrin.* [*Fear, &c.*] when the wicked insult against the godly, then are they in greater vexation then vnder any other crosse that can befall them. The reason is, because,

first, religion it selfe is thereby disgraced, which ought to be dearer vnto them then their liues. Secondly, they haue cause to feare that GOD will wholly deliuer them and their religion to be troden vnder foote of spoylers. The vse is, to teach vs, first, to trie our selues how zealous we are of Gods glory, by the measure of our grieffe, when the enemies doe blasphemie. Secondly, to strue to take to heart more and more the dishonour of the trueth by the reuilings of men.

2 *Doctrin.* [*the pitte*] Gods people are sometimes brought to such extremities, as they cannot possiblie see any way to escape. The reason is, because, first, God will let them see that their helpe is not in themselves, but in him. Secondly, thereby wee know what grievous things our sinnes doe deserue to bring vs into. Thirdly, God sheweth vs thereby the hatred of the enemy, that wee may learne to shunne him. The vse is, to teach vs, first, not to iudge of our selues or others by the outward estate of this life. Secondly, to looke for such a condition, and to prepare our selues to beare it.

3 *Doctrin.* [*desolation*] when the wicked doe preuaile most, then is the miserie of the godly greatest. The reason is, because, they cannot both flourish together. The vse is, to teach vs, to pray heartily vnto GOD for the suppression of the vngodly, and protection of his people from the fury of the wicked.

4 *Doctrin.* [*destruction*] when God bringeth his people into straights, it is an easie thing for the wicked to make haucke of them. The reason is, because, first, the Lords strength that was for them, is then turned against them. Secondly, the godly hold it lawfull to vse good meanes onely, whereas the wicked deuise any, whether good or euil to serue their turne. The vse is, to teach vs, not to wonder at the sodain growth of the wicked, but to acknowledge our sinnes that do giue God such cause to stirre them against vs.

5 *Doctrin.* [*destruction*] In the desolation of the Church of God, there doe fall out great distraction, and rents among the

the members thereof. The reason is, because, first, Gods presence, the bond of their vnitie, is remoued from them. Secondly, they follow their owne deuises, which are all diuers one from another. Thirdly, they are ready (in the corruption of their nature) each to lay the blame vpon others, and none vpon themselues. The vse is, to teach vs, first, to trie thereby who doe feare God soundly, 1. *Corinth*. 11. 19, &c. Secondly, to take heede that wee bee no occasion of schisme among brethren whatsoeuer extremitie befall vs.

[*Mine eye*] i. mine eyes: the singular number for the plurall [*descendeth*] i. falleth (as it were) wholly away [*in riuers of water*] i. such abundance of teares come from them, as though they were wholly dissolued into water [*for the destruction*] i. for the ruine and ouerthrow [*of the daughter of my people*] i. my brethren, so tender and deare vnto me.

*Doctrine*. [*mine eye, &c.*] The godly ought more by outward signes to declare their sorrow for the ouerthrowe of the Church of God, then for anie other calamitie that they can haue share of in this life. The reason is, because, first, Gods glory is thereby defaced. This caused *Moses*, *Exod.* 32. 32. and *Paul*, *Rom.* 9. 3. to be so earnest, as to neglect their owne felicitie in respect thereof. Secondly, the faith of euery one in particular is much shaken thereby, the meanes of sustaining it being ouerthrowne. Thirdly, those that are linked with vs in the nearest bond, are in danger of falling away. Fourthly, the aduersaries mouth is opened to blaspheme. The vse is, to teach vs, when we heare or see this desolation, to labour with our selues that we may be affected with it, and not passe it ouer carelesly, though it goe well with vs in particular: thus did *Nehemiah*, 2. 3.

*Doctrine*. [*riuers of water*] When teares are shed for the ouerthrow of religion, they are vndoubted signes of the true feare of GOD. The reason is, because, first, they declare that Gods spirite dwelleth in that heart, whereby religion (which naturally wee regarde not) is made deare

vnto it. Secondly, it argueth a fellow-feeling betwixt the body hurt, and the partie weeping; and consequently an vnfeined ingrafting into Christ Iesus. The vse is, to teach vs, to trie our selues, what measure of this sorrow is in vs, for the desolations that the Church of God hath euery where.

*Verse. 49* [*Mine eye droppeth*] i. floweth from mee in teares [*and staieth not*] i. continueth without ceasing [*because of no intermission*] i. because there is no staye, or breathing time of the miserie that is vpon the daughter of my people.

1 *Doctrine.* [*and staieth not*] when God smiteth his people without intermission, then ought they to mourne without ceasing. The reason is, because, he smiteth to bring them to thorowe repentance; whereunto when they attaine, he wil stay his hand. The vse is, first, to reprove them that take not their afflictions to heart for amendment, and those that thinke mourning for a day sufficient, *Isay 58. 5. &c.* Secondly, to teach vs, to labour our selues, and increale in mourning so long as the Lords hand continueth heauie vpon his Church in generall, or our selues in particular.

*Verse. 50* [*Till the Lord looke downe*] i. till God declare by his fauorable hand, that he looketh vpon vs; for he alwaies looketh vpon all things [*and beholde from heauen*] i. send vs the light of his fauorable countenance, by a mightie deliuerance.

1 *Doctrine.* [*till, &c.*] When the Lords correcting hand is vpon his people, hee seemeth to neglect them, and not to looke vpon them. The reason is, because, first, he withdraweth the feeling of his louing fauour in many respects. Secondly, they iudge (especially in their agonie) according to their present feeling. The vse is, to teach vs, to vse all good meanes to continueth the Lords louing countenance; and if he frowne, not to thinke our selues forsaken.

2 *Doctrine.* [*till the Lord, &c.*] The godly in affliction doe neuer giue ouer mourning and humbling themselves before God, till the rodde be removed. The reason is, because, first, it is the nature offaith, not to be overcome in affliction. Secondly, they knowe they must be afflicted till they be sufficiently humbled, and therefore they labour to growe in it.

The

The reason is, first, to reprove them that cast off the profession of godlinesse, because afflictions goe with it, and embrace this present world with *Demas*. Secondly, to teach vs, not to be so much wearie of the rod, as of our sins that continue it vpon vs, because they are not repented of.

[*Mine eye*] i. the miserie that I see with mine eye [*griefe* Verse. 5 r  
ueth mine heart] i. giueth great cause of lamentation vnto my heart [*aboue all the daughters of my citie*] i. more then the most passionate women vse to bee vexed with that which doth most neerely touch them.

*Doctrine.* [*mine eye*] The eye in seeing the outward miseries that God laieth vpon vs, is a speciall meane to make vs the more sorrowfull in heart for it. The reason is, because, first, the sight is the quickest of the senses. Secondly, things seene are most surely and amply knowne and vnderstood, seeing a report may deceiue vs, but not the sight; for that it vieweth all the circumstances, as *Deut.* 28. 31. & *Eccl.* 52. 10. The vse is, first, to administer comfort vnto those that want their sight, seeing they cannot behold the things that are lamentable, as those that haue it. Secondly, to teach vs to vse our eyes to the beholding of lawfull things onely, lest God cause vs to see that which shall make a most deepe impression of griefe into our hearts.

*Doctrine.* [*aboue all*] Naturall affection of the most passionate woman can bring no such griefe of heart, as the miserie of the Church of God doth often worke in the godly. The reason is, because, first, they mourne for things temporall, these for spirituall. Secondly, they haue nothing but naturall affection to set them on worke; these haue Gods spirit also that helpeth them herein, and worketh a greater affection to Gods trueth, then any affection of nature can worke in a mother to the child of her wombe. The vse is, to reprove them that would haue men become voyde of passions, as the Stoikes; and those that call this sorrow melancholic, and fantastical motions; deriding those that do thus mourne. Secondly, to teach vs to learne by the affection of naturall women, how to lament for the decay of religion,



and the afflictions of Gods people.

*Verse. 52* [*Myne enemies*] i. those strangers, and vnkind folkes that set themselues against me [*chased me*] i. pursued after me to destroy me [*fore*] i. in most eger and extreame manner [*as a bird*] i. as a fowler pursueth the bird, with desire to take it [*without cause*] i. I hauing giuen them no occasion hereof by any harme that I haue intended or done against them.

1 *Doctrine.* [*mine enemies*] The true Church and faithfull people of GOD doe neuer want enemies whilest they liue here, who doe most egerly pursue them, by all meanes seeking to ouerthrow them. The reason is, because, first, many walke in the broad way, who being of contrarie qualitie to the godly, doe therefore hate them, 2. *Cor.* 6. 14, 15. &c. *Psal.* 124, 6, 7. and. 129. 1, 3. and. 56. 1. &c. Secondly, Gods prouidence hath disposed that it should bee so, for the more iust condemnation of the wicked, and the greater good of his seruants. The vse is, first, to reprove the papists, that make multitude, & a visible Monarchie a note of the true Church. Secondly, to teach vs, to take heede of familiaritie with the wicked, lest we be either smitten by them, or drawn to ioyne with them in smiting the innocent. Thirdly, to looke alwaies for such hatred, if wee desire to walke soundly in the waies of the Lord.

2 *Doctrine.* [*as a bird*] The godly of themselues are so simple and weake, that they can neither preuent, nor withstand the pollicies or strength of their aduersaries. The reason is, because, first, GOD vsually chooseth those that bee naturally simple, 1. *Cor.* 1. 27. &c. therefore are they termed doves, *Psal.* 74. 19. *Cantic.* 2. 14. sheepe. *Iohn* 10. 27. *Matth.* 10. 16. &c. Secondly, the godly are but fewe, weake, and making conscience to tye themselues only to lawfull meanes. The vse is, first, to reprove the Popish error of commending men for their pompous worldly wisdom: also the Lewes, carnall men, & politiques, that condemne the meane estate of Christs people and looke onely to the worldly meanes that men do admire. Secondly, to teach vs, to look for both subtilie, craftie, and open violent enemies, if we will serue God aright.

*Doctrins.*



*Doctrin.* [*without cause*] The wicked are moued by the malice of their owne hearts, to persecute the godly, not hauing any cause geuen by them, to moue them thereunto, *Pro. 1. 11. 17.* The reason is, because, first, the godly are fewer, weaker, simpler, and withdraw themselves from them. Secondly, nothing can be iust cause to make one bitter against another but sinne, which the wicked hate not. Thirdly, God in his prouidence hath appoynted it to be so to shewe his righteousnes in deliuering his, and ouerthrowing the other. The vse is, to teach vs, to take patiently the wrongs offered vs by the wicked, seeing they hate vs not for our sinnes, but for the best things in vs, assuring our selues that the righteous God will take our cause into his owne hand.

[*They*] *i.* the enemies mentioned in the former verse *Verse. 33*  
[*haue shut up my life in the dungeon*] *i.* haue not onely imprisoned me but also vsed cruel meanes to take my life from me [*and cast a stone vpon me*] *i.* set an hindrance against me to deprive me of all meanes of recouerie: this was especially true in *Jeremie* his owne person, *Jerem. 37. 16.*

*Doctrin.* [*shut up my life*] The wicked be often so enflamed with malice against the godly, as nothing will satisfie them but their blood, for the reason and vse hereof, see *Chap. 2. vers. 16. doct. 3.*

*Doctrin.* [*and cast a stone vpon me*] The wicked doe not content themselves with ordinarie meanes to seeke the life of the godly, but also practise often more then naturally seemeth needfull, *Mar. 27. 66.* The reason is, because, first, they beare a deadly hatred to the trueth and professors thereof, *Rom. 3. 13. &c.* Secondly, the sting of their euill conscience, that maketh them alwayes feare they shall not preuaile, *Dan. 6. 16. 17.* The vse is, to teach vs, first, that they that bend themselves against the Church of GOD, shall be made as Woolues, and foolish in their practises, whose hope GOD will bring to confusion. Secondly, that wee may not despayre, though all meanes be against vs. Thirdly, to giue all praise for the Churches deliuerance vnto God alone, seeing he doth so miraculously worke for it.

Verse. 54

[*Waters haue flowed ouer mine head*] i. many and great miseries, and troubles haue ouerwhelmed and oppressed me both in soule and body [*I sayd I am destroyed*] i. I perswaded my selfe, and vttered it with my wordes, that I was vtterly ouerthrowne, seeing no meanes to the contrarie, and all occasions that might be, to make me thinke so.

1 *Doctrine.* [*waters, &c.*] many, grievous, and ineuitable are the troubles and miseries which Gods faithfull people suffer in this life, *Acts* 14. 22. *Psal.* 34. 19. and 69. 1. 2. 15. 16. &c. 2. *Tim.* 3. 12. The reason is, because, first, Sathan and the wicked doe continually pursue them with deadly hatred, seeking to destroy them. Secondly, God scourgeth euery sonne that he receiueth, *Heb.* 12. 6. to bring them to repentance, to conformance to Christ their head, to make them out of loue with this life, and to inflame their thirst after that which is to come. The vse is, to reprove all prophane and fearefull men that mislike them that suffer, or dare not suffer for the trueth, thinking them best that suffer least. Secondly, to teach vs to prepare our selues to suffer extremities whilest we be here, seeing our lot is to suffer for Christ, if we rightly beleue in his name.

2 *Doctrine.* [*I sayd*] The godly oppressed with miseries; are often brought both to doubt and to despaire for the time, *Iob* 3. 1. *Psal.* 22. 1. and 77. 1. to the 11. *Ierem.* 15. 18. and 20. 14. &c. The reason is, because, first, they iudge according to their present feeling. Secondly, mans infirmitie is naturally prone to infidelitie. Thirdly, God in his wisdom withdraweth the feeling of his grace for a time, to let them see themselves, and to make them seek to him the more earnestly. Fourthly, to make them more thankfull for his grace when they seele it, and more careful to continue in it. The vse is, to teach vs, first, that we are most miserable by nature, if God leaue vs to our selues. Secondly, to looke for heavy temptations in the time of afflictions. Thirdly, not to cast off all hope of recouering, though we seeme to be in a most desperate condition, but carefullie to vse the meanes thereof, as first, the meditation of our former feeling: secondly, prayers: thirdly,

thirdly, the vse of the exercises of religion: fourthly, company and conference with the godly onely.

[*I call vpon thy name*] i. I prayed heartily vnto thee [O Verse. 55 Lord] i. O thou that rulest the whole world [out of the lowe dungeon] i. from the place and condition of greatest extremitie, when no meanes of deliuerance appeared.

*Doctrin.* [*I called*] The godly doe pray vnto the Lord for his grace and fauour, euen when they are in such great extremitie that all hope, in reason, is past: Examples hereof, *Moses* at the red sea, *Israel* often, *Ionah* in the whales bellie, &c. The reason is, because, first, their faith can neuer bee quayled, seeing it is that which ouercommeth the world, 1. *Ioh. 5. 4. &c.* Secondly, they rest vpon Gods trueth, that sayeth not, and power that ruleth all things. The vse is, to teach vs, first, to striue against that temptation which perswadeth to surcease praying when our case seemeth desperate. Secondly, that their profession was but temporarie when troubles doe quaille. Thirdly, to call still vpon God in the day of our troubles, yea, to increase in seruencie, according to the increase of danger and continuance therein.

*Doctrin.* [*lowe dungeon*] There is no condition so miserable in this life, but the godly may and doe fall into it: Examples, *Abraham* for vncertaine dwelling, *Dauid* for many enemies, *Iob* for inward and outward miseries of all sortes. The reason is, because, first, GOD will shewe his anger against sinne in this life, euen vpon his owne seruants. Secondly, that by afflictions they might bee weaned from the delight in this worlde, and made in loue with heauen. The vse is, to teach vs, first, to reprocue them that iudge according to the outward estate ofanie, what fauour they are in with the Lord. Secondly, to teach vs, not to promise our selues any worldly successe, but to looke alwayes for the contrarie.

[*Thou hast heard my voyce*] i. heretofore when I haue pray- Verse. 56 ed thou hast graunted my petitions [*stop not thine eare from my sighs and my cry*] i. doe not now refuse to regard mine earnest and heartie prayer: for the hebrue word that is translated

lated sigh, signifieth the enlarging or lifting vp of the spirit, which must needes arise from the touch of the heart: and the last word expresseth the seruencie of the heart, which enforceth the voyce vnto vehemencie.

1 *Doctrin.* [*thou hast, &c.*] The experience of Gods former fauour, is a notable prouocation to cause vs still to trust in him againe in our necessities, *Psalm. 4. 1.* The reason is, because, first, it argueth that wee are ingrafted into Christ, and therefore shall be loued vnto the end, seeing God chaungeth not. Secondly, GOD is alwaies readie to shewe mercie, and to forgiue; and therefore he will do it one time, as well as another. The vse is, to teach vs, first, to vse this as a speciall comfort to the afflicted heart, being voyd of present comfort, and to beate backe that temptation which saith, *God hath cast thee off.* Secondly, to recount Gods former mercies, taking comfort therein, and stirring vp our selues thereby vnto prayer, with assurance to be heard.

2 *Doctrin.* [*sigh and cry*] The prayer of the godly ought to come from the heart, and to be with greatest seruency that may be. The reason is, because, first, God will not be dallied withall, but looketh to the inward affection. Secondly, wee must groane vnder the burthen of that wee would bee rid of, and long for that we desire, before God will heare vs. The vse is, first, to reprove the lip-labour of the Papists, and of the ignorant prophane people that thinke, prayer standeth in an ordinarie saying of certaine words. Secondly, to teach vs, to take heede, that in our prayer wee be not carried away into by-thoughts. Thirdly, to labour aforehand by the meditation of the things we pray for, to affect our hearts therewithall.

*Verse. 57* [*Thou drewest neere*] *i.* by taking away my miseries, and bestowing thy graces vpon me, thou that didst seeme to bee farre off, shewedst thy selfe to bee at hand [*in the day that I called vpon thee*] *i.* euen when I did pray vnto thee [*thou saidst*] *i.* thou didst as clearely, manifest this vnto me, as if I had heard thy voyce speake vnto me [*fear not*] *i.* cast thy care vpon me, and be not afraid what man can doe vnto thee; for I am with thee, and will preserue thee.

*Doctrin.*

*Doctrin.* [*thou drewest*] when the godly doe rightly pray vnto the Lord, they haue most notable experience of his fauour towards them. The reason is, because, first, God performeth his promise vnto them, *Call vpon me &c. Psal 50. 15. Come vpon me &c. Matth. 11. 28. &c.* Secondly, their affections are carried into heauen, where is the fulnesse of ioye, from earthly things that are full of vexation. The vse is, first, to reprove them that either accompt seruent prayer needles, or are negligent in it. Secondly, to teach vs, that we therefore are not heard when we pray, because we call not aright. Thirdly, to teach vs to labour with our selues, that wee may encreate in seruent and often prayer.

*Doctrin.* [*saidest feare not*] The Lord doth giue most notable encouragements and comforts vnto those that rightly worship him: Examples hereof, are many in the Scriptures, and in daylie experience. The reason is, because, first, the Lord doth thereby manifest his loue vnto his seruants. Secondly, he will daunt the enemies by their wonderfull patience, constancie, comfort, and courage. Thirdly, others may be allured by their example to trust in him. The vse is, first, to reprove them that account the patience of the godly, sottishnesse; their courage, desperatnesse; and their constancie, obtinacie. Secondly, to teach vs, that in walking vprightly, and calling vpon God for his assistance, wee shall be assured that he will be with vs, and deliuer vs, howsoever he seeme for a time to neglect vs.

[*O Lord thou hast maintained the cause of my soule*] *i. thou* Verse. 58  
Lord hast defended mee whensoever my life hath been in question [*thou hast redeemed my life*] *i. thou* hast deliuered me from the hands of those that sought to destroy me.

*Doctrin.* [*thou hast, &c.*] The Lord defendeth the cause of his seruants, whensoever any iniurie is offered them by the sonnes of men, *Matth. 28. 20. Dent. 28. 7. &c.* The reason is, because, first, he accounteth the wrongs that they sustaine, to bee done vnto himselfe, *Acts 9. 4.* seeing they are molested for his truth. Secondly, he is the righteous iudge of the world, that hath promised to relieve the oppressed, *Psal.*

146.7.&c. The vse is, to teach vs, first, in what fearefull case all persecutors are, seeing they haue the Lord against them. Secondly, to be encouraged in welldoing, seeing God is with vs, and in our righteous cause will neuer leaue vs.

2 *Doctrin.* [*soule, life*] It is the soule of the godly, that the wicked doe alwaies hunt after, howsoeuer they doe not alwaies professe so to doe: for the reason and vse hereof, see *vers.* 53. *doct.* 1. of this Chapter.

3 *Doctrin.* [*redeemed*] Whatsoeuer extremities the godly doe endure in this life, yet are they in the ende deliuered by the hand of the Lord from all their troubles: Examples hereof, are *Iob David, Israel, &c.* The reason is, because, first, he fighteth for them, that is the strongest. Secondly, the enemies of the righteous must needs be ouerthrowne. The vse is, to teach vs, with patience to beare whatsoeuer the Lord shall lay vpon vs, knowing that the issue thereof shall surely be ioyfull, *Psal.* 126. 5. &c.

*Vers.* 59 [O Lord thou hast seene all my wrongs] i. thou hast looked vpon, and considered the manifold wrongs that they haue done vnto me [*iudge thou my cause*] i. take thou my cause ô Lord into thine hands, and iudge me according to mine vp-rightnesse (not towards thee but) towards them.

1 *Doctrin.* [*thou hast seene, &c.*] It is a notable encouragement to pray to God for helpe against our enemies, whē our conscience assureth vs our cause is righteous. The reason is, because, first, the righteous God will assuredly defend euery man in his righteous cause. Secondly, our conscience being cleere, giueth peace to our hearts, strength to our faith, and seruencie to our prayers. The vse is, to teach vs, first, the cause why in bad matters men seeke to any other for helpe, rather then to God, and in good cause rest on God onely, euen for that the conscience accuseth in the euill and excuseth in the good. Secondly, that in all our controuersies with men, we labour to be vp-right both in matter and manner, so shall we haue comfort in the strife.

2 *Doctrin.* [*iudge thou &c.*] i. The conscience of a good cause, maketh vs desirous to come to triall before God or men. The  
reason

reason is, because, first, wee looke for such an end as we iudge our cause to be. Secondly, we know that all iudgements are, or should be equall. The vse is, to teach vs, first, the cause why many men refuse to come to triall in their controuersies; euen for that they knowe it is naught and will not iustifie it selfe. Secondly, neuer to stand in the defence of any cause, but such as we are willing to be iudged in, both by God, and all indifferent men.

[*Thou hast seene*] i. thou hast beholden and considered *Verse. 60*  
[*all their vengeance*] i. all their extreame and spitefull reuenges and cruelties [*and all their thoughts against me*] i. all their mischiefs that their hearts conceiued to vex me with all.

*Doctrine. [vengeance]* It is a propertie of the wicked to shewe all hard and cruell behaiour towards the godly. The reason is, because, first, they are led by the malice of Satan, which ruleth the children of disobedience. Secondly, the course of the godly tendeth to the pulling downe of sinnes, which the wicked do most delight in. The vse is, to teach vs, first, to take heed of dealing cruelly with any, lest we shewe our selues branded with the marke of the vngodly. Secondly, to looke for all extremities at the hands of the wicked, and to learne to take it patiently, seeing it is the lot of the righteous.

*Doctrine. [thoughts]* The thoughts and imaginations of a man, are cleerely knowne vnto the Lord. The reason is, because, he made the heart, as well as other parts, and knoweth the depth of the bottome thereof, *Psalme. 74. 11. Acts 1. 24.* The vse is, first, to reprove their blindness that thinke themselves safe if men see not their actions; and them that thinke their thoughts to be free. Secondly, to teach vs, if we desire to please God indeed, to be as carefull that our thoughts be vp-right, as that our waies be vnreprovable,

[*Thou hast heard their reproach*] i. their spitefull speeches *Verse. 61*  
and taunting tearmes haue come vnto thine eares [*O Lord*]  
i. O thou that governeest all things [*all their thoughts against me*] i. their manifold deuises how to doe me harme.



1 *Doctrine.* [*reproach*] It is a speciall propertie of the wicked, to raile at, and reuile the godly: for the reason and vse hereof, see *Chap. 2. vers. 17. Doct. 2.*

2 *Doctrine.* [*thoughts*] as in the same worde of the last verse.

*Verse. 62* [*The lips of those that rise against me*] i. the words of such as set themselves to bee mine enemies [*and their whispering against me continually*] i. their meditations which their hart deuileth, and their tongue vttereth in secret one to another, and that not once, or now and then, but euery day without ceasing.

1 *Doctrine.* [*lips, &c.*] It is a token of an enemy and not of a friend, to vse to speake against the godly. The reason is, because, first, out of the abundance of the heart the mouth speaketh, *Matth. 12. 34. &c.* Secondly, loue rather couereth the faults of brethren then blazeth them, *1. Pet. 4. 8.* for he that is with vs, saith Christ, can hardly speake euill of vs. The vse is, first, to reprove them that delight in reporting things to the disgrace of others. Secondly, to teach vs, so carefull as we are to approue our selues louers of the truth, to be so diligent in stopping our mouthes, that they doe not blaze the faults of the professors of the truth.

2 *Doctrine.* [*all the day*] The wicked are neuer satisfied, but doe still continue their hatred and deuises against the godly: the reason and vse hereof, see *vers. 14. Doct. 16.* of this Chapter.

*Verse. 63* [*Behould their sitting downe and their rising up*] i. thou that knowest all things (for that is the meaning of sitting and rising, as *Psal. 139. 2.*) looke vpon their doings, and call them to account for the same [*I am their song*] i. they make themselves merrie with my miseries.

1 *Doctrine.* [*sitting, &c.*] The Lord seeth, and will call to a straight reckoning all the thoughts, words, and deeds of the sonnes of men. The reason is, because, first, he made al things, and therefore must needs know them. Secondly, he is the Iudge of the whole world, and therefore he must needs iudge righteously, *Gen. 18. 25.* The vse is, to teach vs, first, with patience



tience to beare the iniuries offered vs by the wicked, seeing they shall be called to account for them. Secondly, to walke in feare and trembling, seeing God beholdeth, and wil iudge all things.

*Dollrine.* [*their song*] The wicked doe greatly delight & themselves in mocking the godly: for the reason and vse hereof, see *vers. 14. Doll. 8.* of this Chapter.

[*Give them a recompence O Lord*] i. O Lord do thou call *Verse. 64* them to account, and requite them [*according to the works of their hands*] i. euen as they haue deserued, and shewe no fauour vnto them: so *Psal. 28. 4. &c. Obiection.* How agreeeth this with that; pray for them that persecute you? *Answer,* That is vnderstood of the affection that should bee in vs to the good of our enemies; and this is vnderstood of them that bee maliciously wicked, and hath rather referenceto Gods iustice and glorie, then the persons of the aduersaries.

*Dollrine.* [*Give them &c.*] It is lawfull for the godly (so that it be without affection of reuenge, and of a pure zeale to Gods glory) to pray for the confusion and speedy ouerthrow of the enemies to the trueth. The reason is, because, first, they haue warrant in the Scriptures so to do. Secondly, they must pray for the aduancement of euery branch of Gods glorie, one whereof is the destruction of the wicked. The vse is, first, to reprove them that thinke this place and such like to be peculiar examples, in no sort to be imitated. Secondly, to teach vs, that Gods glory must bee dearer to vs, then the good of those that nature bindeth vs neere vnto: yea, then the saluation of our owne soules, *Exod. 52. 32. Rom. 9. 3.*

*Dollrine.* [*according to the works &c.*] We cannot wish a greater euill to light vpon our selues, or others, then to bee dealt with at Godshands according to our workes. The reason is because, by the workes of the lawe none can be iustified, *Rom. 3. 20.* seeing no flesh is righteous in his sight, and he that offendeth in one is gultie of all, *Iames 2. 10. Obiection.* How then doth the Scripture say, God will reward euery one according to his workes? *Answer.* It is truely said,

for all men shall either receiue the reward of their owne workes, which is damnation : or of the perfect obedience of Christ, beleeuing in him, which are theirs by imputation. The vse is, first, to confute the Papists, and all others, that say they looke to bee saued by their workes, vnderstanding thereby their owne deedes. Secondly, to teach vs to renounce (in respect of looking to bee saued by them) all our owne workes, esteeming them (as they are) as a filthy cloute in the sight of God, *Isay* 64. 6. and to relie vpon the obedience of Iesus Christ alone, for our saluation, hoping to bee iustified freely by fayth, without the workes of the lawe, *Roman*. 3. 28.

*Vers. 65.* [*Giue them faintnesse of heart*] i. Do thou make their hart to bee full of weaknesse, so as they shall do vs no harme; or giue them the couering of the heart; that is, such a mist and dulnesse as shall deprive them of all strength and courage [*thy curse vnto them*] i. let thine anger shew it selfe euery way against them.

1. *Doctrine.* [*faintnesse*] God giueth strength or weaknesse vnto the heart of man, according to that hee will haue them able to doe, or vnable to performe. The reason is, because, hee hath appoynted the heart to bee the fountaine, from whence both the willingnesse, and power to performe euerie action should flow and proceede. The vse is, to teach vs, when we would haue anie good thing done, to pray to God to prepare and stirre vp the hearts of those thereunto that are to doe it: and when wee would haue euil stayed, to desire the Lord to abate the strength and courage of their hearts, that are inclined vnto mischief.

2. *Doctrine.* [*thy curse*] It is the curse of GOD that scattereth all the practises that the wicked imagine against the godly. The reason is, because nothing can prosper which God setteth himselfe against. The vse is, to teach vs, first, to be carefull that all our actions be taken in hand and continued according to his will; so shall we be assured that Gods blessing, and not his curse shall be with vs in them. Secondly,

ly, that the practises of vngodlinesse must needs haue an euill ende, seeing they (not being warranted by Gods word) are the deedes that God will curse.

[*Persecute in thine anger*] i. let thine anger proceede against them without ceasing [*and destroy them from vnder the heauens of the Lord*] i. bring them to confusion where-soeuer they shield themselves, seeing they are vnder the heauens, where the Lords seat is, and in the compasse and circumference whereof he raigneth, and ruleth all.

*Doctrine.* [*thine anger, and destroy*] Those against whom the Lord sheweth forth his anger, must needs be destroyed and come to confusion. The reason is, because, first, hee is the greatest and must needs preuaile in whatsoeuer hee taketh in hand. Secondly, hee cannot bee angrie with anie of his creatures, but for their disobedience, which is the iust desert of all confusion and desolation. The vse is, to teach vs, first, that the wicked must needs be destroyed, seeing they doe still bend themselves to prouoke his anger: and therefore we should take their preuailing against vs (which is but for a short time) most patiently. Secondly, so carefull as we are not to haue Gods anger persecute vs to our destruction, to be so diligent to walke in the feare of his name, and obedience to his lawes.

*Doctrine.* [*from vnder, &c.*] There is no place in the world to keepe man from destruction, when Gods anger persecuteth him. The reason is, because his power preuaileth euery where. The vse is, to teach vs, that there is no suretie for vs, neither in this life, nor in the time to come, but onely in the fauour and loue of GOD, which wee must labour to attaine vnto about all things.

## The fourth Chapter.

Verse. I



Or] i. in what wonderfull manner, and by what strange meanes [*is the golde darkned*] i. that glorious Temple, that shined with golde, wherewith it was adorned, is now made most base in appearance [*the most fine golde is changed*] i. that parte of the Temple which was most beautifull, being couered with the finest gold, is cleane altered in forme, and seemeth most abiect to looke vnto [*the stones of holiness*] the stones dedicated to holy vses [*are scattered*] are here and there disperfed [*in the beed of euery street*] i. in the corners and by-places as things of no value.

1 *Doctrine.* [*golde darkened*] There is nothing so glorious in this life, but it will be made vile when Gods angrie countenance is vpon it, for the sinnes of men. The reason is, because, nothing hath excellencie in it, but at his appoyntment and pleasure. The vse is, first, to reprove them that thinke they may flourish, though they neuer meddle with religion, which teacheth the way to attain the fauour of God. Secondly, to teach vs, so carefull as we are to enioy the things of this life in their kind, to our comfort, to be so diligent to growe in the feare of God, and auoyding of sin, which displeaseth him.

2 *Doctrine.* [*stones of holiness are scattered*] When GOD giueth power into the handes of the wicked ouer his people, they make hauocke of those things that bee most pretious. The reason is, because, first, the power of GOD, which none can resist, is then with them to the same purpose. Secondly, the hatred of the wicked against the godly, reacheth euen to all those things that they haue any vse of. The vse is, to teach vs, to be humbled, whensoever it falleth out so with vs, seeing it cannot be but vpon Gods displeasure for our sins.

*Doctrine.* [*scattered*] Those things that are most pretious in the eyes of the godly, are reiected as worth nothing by  
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the wicked. The reason is, because, first, they are of a contrary disposition; the one louing goodnesse, and the meanes to attaine vnto it; and the other hating whatsoeuer is not euill, or tending thereunto. Secondly, all matters of religion are meere foolishnesse to a naturall man, because they are spiritually discerned, 1. *Cor.* 2. 14. The vse is, to teach vs, to learne to discern of men whether they bee religiously disposed or no, by their loue or dislike of the meanes that tend to the right worship and seruice of God.

[*The noble sonnes of Sion*] i. the great men and renowned *Verse. 2*  
[*which were comparable to the most fine gold*] i. which were euery way most worthie to be honoured [how are they esteemed as earthen pitchers] i. what a mercurious chaunge are they come vnto? being no more regarded then the earthen vessels [the worke of the hands of the Potter] i. which the potter breaketh as things of none account, and altereth them at his pleasure, *Jeremy* 18. 2. or maketh them good for nothing, *Jeremy* 19. 11.

*Doctrin.* Generally out of the whole verse. The greatest reputation that man can attaine vnto in this life, is an vncertaine estate, and easily taken away, *Psal* 49. 12. The reason is, because, first, there is no certaintie in any thing vnder the Sunne, *Ecclesiast.* 1. 2. &c. Secondly, God setteth vp, and putteth downe at his pleasure, *Dan.* 4. 29. &c. Thirdly, he that vseth his prosperous estate best, deserueth continually to haue it taken from him. The vse is, to teach vs, not to admire the glorious estate of man that is in honour, seeing it is most fickle, not to set our hearts vpon any thing we enioy in this world, but to vse the things thereof, as if wee vsed them not, 1. *Cor.* 7. 31.

*Doctrin.* [*noble*] The hebrew word signifieth pretious, or of especiall estimation; teaching this doctrine. Those whom God hath aduanced in authoritie aboue others, are to be reuerenced and honoured aboue others. The reason is, because, first, they doe represent the person of God himselfe; for which cause they are called Gods, *Psal* 82. 1. &c. Secondly, they haue that power and authoritie, which should worke

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a reuerent feare and awe of them in the hearts of others, *Rom.*

13.1. &c. The vse is, first, to reprove them that do contemne those that are in authoritie, because of their meane priuate estate, or faults as they be men, seeing they are to be regarded according to the person they sustaine, and not their owne estate. Secondly, to teach vs, for conscience sake to giue honour and obedience vnto our gouernours, as vnto the Lord himselfe, whose person they doe represent vnto vs.

- 3 *Doctrine.* [*comparable*] It is a worthie thing in great men, to be adorned with good qualities, so farre exceeding others as their calling is about them. The reason is, because, first, they shall bee the more able to carrie themselues aright in their place. Secondly, they shall procure the greater reuerence vnto their place thereby. The vse is, to teach those that haue it in their power to chuse Magistrates, to looke that they make choyse of those that are best qualified; according to the counsell of *Iethro*, *Exod.* 18.21. &c. Secondly, to teach all those that either looke for authoritie, or are in it, to labour to bee adorned with those qualities that may best fit them, and make them able to discharge the same.

- 4 *Doctrine.* [*how are they &c.*] It is merueilous in the iudgement of flesh and bloud, to see a man of highest estimation, come to be of the basest accompr. The reason is, because, we will dreame of a greater certaintie to be in the things of this life, then indeed is: so thought the Prophet *Danid* in his prosperity. The vse is, to teach vs, neuer to put our confidence in the greatest of the sonnes of men, seeing they are often made so vnable to helpe vs, as they cannot helpe themselves.

- 5 *Doctrine.* [*erthen pickers*] When God giueth his people into the hand of the destroyers, the pretious and the vile are all of one reckoning with them. The reason is, because, first, God setteth them on worke, who regardeth not the outward appearance of men, *1 Sam.* 16.7. &c. Secondly, they seeke to satisfie their reuenging minde, especially vpon the greatest. The vse is, to teach vs, neuer to promise our selues freedome from Gods rods, for any outward priuiledge; but onely for  
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the mercie of God in Christ Iesus, which we must especiallie labour to haue our affiance in.

[*Euen the Seales*] i. The verie Sea-dogges : for albeit the *Verse. 3* hebrew word do signifie generally all monsters, whether on land or water ; yet here it must needes be vnderstood of this kind of beast, seeing no kinde of earthly creature that creeper hath any paps [*gine the breast, they giue their yong ones sucke*] i. they haue a willingnesse and a place conuenient to feede their young [*the daughter of my people is like the owle in the desert*] i. but the mothers are so deprived of place to feede their infants, & the children so persecuted of all hands, that the whole people is howted at as the owle is among the other birds in the wildernesse [*for the cruell*] i. by reason of the bloudie enemy that persecuteth them.

*Doctrine.* Generally out of the whole verse. Gods people are now and then deprived of those outward meanes of their comfort, which none other of his creatures doe want. The reason is, because, first, the Lord doth thereby declare his detestation of sinne, that punisheth it so severely in his owne deare children. Secondly, they may more cleerely see that they are vnworthie the least of his blessings, and so may the more thoroughly bee humbled. The vse is, not to thinke the outward miseries that may befall vs, signes of Gods casting vs off; but meanes that hee seeth meete to drawe vs nearer vnto him, and therefore to profite by them.

*Doctrine.* [*like the owle*] The godly are often made a gazing flock, & a wonderment vnto men, as the owle is to the other birds, 1. Cor. 4. 9. The reason is, because, the course of godlinesse is most strange and foolish in their eyes. The vse is, to teach vs, not to forsake any duetie of godlinesse, for the wonderment of men, lest wee proue our selues to bee of the number of those that refuse the crosse of Christ, and so are not worthie of him, *Matth. 10. 38.*

*Doctrine.* [*the desert*] As all birds, though hating one another, doe wonder at the owle; so all the wicked, being enemies amongst themselves, doe set their seuerall powers a-

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gainst the godly: for the reason and vse hereof, see *Chap. 2.*  
*vers. 16. Doct. 1.*

- 4 *Doctrine. [by the cruell]* It is the crueltie of the wicked that curseth the godly to fall into many grievous distresses. The reason is, because, first, they are the rods and instruments of Gods anger. Secondly, they beare an vnappeaseable hatred against the godly. Thirdly, they are of greatest power and strength in this life, seeing they are directed by the God of this world. The vse is, to teach vs, so to see and confesse Gods hand to be the chiefe in all our troubles, as wee looke diligently into the crueltie of the instruments, that wee may learne to take heed of them.

*Verse 4* *[The tongue of the suckling cleaueth to the roose of his mouth by thirst]* i. The young infants are so drie, wanting sucke, that there is no moylsture in their mouthes, but thirst causeth the roose of their mouth and their tongue to cleaue together *[the little ones aske bread, &c.]* i. they being hungry, doe call for food *[none diuideth it vnto them]* i. The famine is so great, that there is none that can vndertake to giue to each one that is meete for it.

- 1 *Doctrine. [suckling]* When God meaneth to punish his people thoroughly for their sinnes, they shall see a branch of his rod reach vnto all that belong vnto them, yea to the very infants, the fruite of their bodie. The reason is, because, the disobedience, which causeth that punishment, doth often shewe it selfe in the abuse thereof. The vse is, to teach vs, so carefull as we are to see our children prosper and doe well, to be so diligent to take heed that we doe no way set our affections vpon them, nor any other way make wantons of them; but in all things to acknowledge them Gods good blessings bestowed vpon vs, which we must imploy to his glorie.

2 *Doctrine. [cleaueth &c.]* There is sufficient cause & matter in all the infants of Gods people, why he should in his iustice destroy them: for the reason and vse hereof, see *Chap. 2. vers. 20. Doct. 5.*

- 3 *Doctrine. [none diuideth]* God often leaueth his people destitute



desitute of all meanes to helpe them : for the reason and vse hereof, see *Chap. 1. vers. 1. Doct. 5. & vers. 2. Doct. 5.*

*Doctrin.* [*aske bread, none &c.*] Gods people may come 4  
to this case in this life, to begge necessary food, and yet haue none to giue it them, *Luke 16. 21. & 15. 16. 17.* The reason is, because, neither life, health, nor any thing that belongeth thereunto are the markes of Gods fauour seeing he bestoweth them vpon the iust and the vniust. The vse is, to teach vs, first, not to promise our selues any worldly blessings euer the more, because we feare the Lord. Secondly, not to account pouertie, in it selfe, a note of vnhappinesse, seeing they whom God hath loued most dearly haue fallen into it.

[*They that did feede delicately*] *i.* such as haue been most *Verse. 5*  
daintie toothed, and fared deliciously [*are desolated*] *i.* are left desitute offriends, and succour [*in the streetes*] *i.* in the publike view, where all might see them [*they that were nowr: shed in scarlet*] *i.* those that were vsed to be wrapped in the finest garments, and cloathed in the most costly attyre [*doe embrace the dunghils*] *i.* are glad to stretch their bodies vpon the filthiest places, to seeke rest and ease.

*Doctrin.* Generally out of the whole verse. It is often the 1  
lot of Gods people, to spend the former part of their life in much worldly pleasure, and the latter in great miserie. The reason is, because, first, many haue their share in the world, till they be called to the knowledge of Christ, which is often at the ninth or last houre. Secondly, God seeth it meet to let many of his children haue experience of good and euill, *Eccles. 21. &c.* Thirdly, it is the nature of our corruptions to leade vs to abuse prosperitie, which God will punish in his children in this life. The vse is, to teach vs, to take heede that wee abuse not the one, uor despaire in the other; but in all things to seeke to glorifie the Lord; so did *Iob. 1. 21. 22.*

*Doctrin.* [*feede delicately, are desolated*] Many are most 2  
delicately brought vp, that afterward come to great want and extremitie. The reason is, because, first, their parents make fondlings of them, and doe not vse them to any lawfull trauaile in their youth, and so they proue vnfit for any in  
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their age. Secondly, God will punish both the folly of the parents, and the vanitie of the children, for the example of others. Thirdly, disordered education increaseth the number and height of sinne, which must needs pull in the punishments for sinne after it. The vse is, first, to reprove that fond and irreligious affection in parents, that are so daintie of their children, as they may neither be broken from their owne desires, nor set to do any thing more then pleaseth themselves. Secondly, to teach vs, of what wealth fouer we be, to bring vp our children vnto hardnesse, and in some good calling; not knowing what may befall them when we are gone.

- 3 *Doctrine.* [*feed, &c.*] In a generall calamitie, they are most subiect to ruine that in time of prosperitie are freed from it by their abundance of worldly things. The reason is, because, first, they are likest to haue committed the greatest sinnes in the abuse of Gods blessings. Secondly, they haue least exercised themselves in the wayes to escape danger; perswading themselves to escape if any doe. Thirdly, the riches of the wealthiest are the things that spoylers set their eyes most vpon: for which they will be most extreame with the owners thereof. The vse is, to teach vs, neuer to promise our selues freedome for any worldly priuiledge; but truly to feare and worship the Lord, which is the only shield in all dangers, and stay in all distresses.

Verse. 6

[*And the punishment of the daughter of my people*] i. the plagues which for their sinne are layd vpon my brethren and countymen: for the word here translated punishment, properly signifieth sinne, but is also vsed for the punishment which sinne deserueth, & so is the next word often: as namely, *Chapt. 3. 39. [is greater]* i. euery way more heauie [*then the punishment of Sodome*] i. then that which GOD did lay vpon the filthie citie Sodome, *Gen. 19. [which being overthrowne, as in a moment, the armies remained not in her]* i. for it was quickly begun to be punished, & quickly destroyed; so as there was no cause for any power to continue the further vexing of it.

- 2 *Doctrine.* generally out of the whole verse. The godly do  
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visually sustaine more grieuous punishments in this life, then any other people whatsoeuer: for the reason and vse hereof, see Chap. 1. vers. 12. Doct. 5.

*Doctrin.* [punishment] Man neuer sustaineth any punishment in this life, but such as he iustly deserueth by his owne sinnes. The reason is, because, first, sinne is the cause of all punishments. Secondly, the righteous Iudge of the world cannot but doe all things righteously, *Gen. 18. 29.* The vse is, first, to reprocue them that impute the cause of one mans plagues to another mans offences, *Ezech. 18. 20. &c.* Secondly, to teach vs, in all those afflictions that are vpon vs, to acknowledge our owne sinnes to deserue the same, and to learne thereby to amend them.

*Doctrin.* [which being &c.] That is the greatest punishment which man can suffer in this life, which is of longest continuance, though it bee not the seuerest in it selfe. The reason is, because, first, a short punishment, though heauier, doth not kill the heart so much as that which is of longer continuance, though lighter. Secondly, Sathan can worke many things in time, which of the sudden he cannot, Thirdly, the consideration of the length of time, giueth matter of strong temptations to despaire or reuolt from the truth. The vse is, first, to knowe the malice and skill of those eninies to bee great, that vexe Gods people with easier and lingering torments. Secondly, to teach vs, when we fall into such a kinde of affliction, to pray earnestly, and watch carefully ouer our selues: for it is harder to stand constant in such times, then in the daies of hottest persecutions.

[*Her Nazarits*] i. those of her people that had separated themselves to a more strickt and pure course of seruing God then the rest, *Numb. 6 &c.* [were purer then the snow] i. of a cleere complexion without mixture [they were whiter then milke] i. they were faire, and without spots [they were redder in body then the Carbuncle] i. they were so pure and white, as yet a most comely ruddinesse appeared in them [their polishing was as the Saphire] i. The whole constitution and disposition of their bodies, was most decent, and amiable

able to behold: for all these feuerall allegories are hyperbolicall comparisons, expressing the good blessings of God that appeared in their bodies, as did in the face of the three children *Dan. 1. 15.* notwithstanding their abstinence and spare diet, when Gods fauour shewed it selfe among his people, whereof they were the most strickt.

- 1 *Doctrine.* Generally out of the whole verse. When a mans waies please the Lord, very meane things do maintaine him in this life, in as good case, as can be desired. The reason is, because, it is not the quantitie, nor qualitie of any thing in this world, that sustaineth mans life, but the blessing of God vpon that wee enioy; which is especially vpon those that rightly feare him. The vse is, to teach vs, not to repose our affiance in the multitude of riches, nor to think our strength to stand in the large measure of food (though these be Gods good blessings to bee receiued with thanksgiuing) but only in the grace and blessing of the Almighty, that giueth profite vnto man by these things, or denieth it at his pleasure.
- 2 *Doctrine.* [*purser then*] It is lawfull to expresse the extremitie of any thing with hyperbolicall speeches, *Iohn 2. 1. 25.* The reason is, because, first, the holy Ghost vseth so to doe. Secondly, our dulnesse is not els sufficiently affected, or our knowledge in formed aright. The vse is, to teach vs, first, that it is necessarie for euery teacher to excell in this kind of perswasion. Secondly, to vnderstand those things in the Scriptures that seeme to import things beyond sense, to bee vsed by the holy Ghost to affect vs the more thoroughly, & therefore to acknowledge our owne dulnesse that needeth such meanes to stirre vs vp.
- 3 *Doctrine.* [*their polishing*] When God manifesteth his fauour to his people, there appeareth a speciall grace, euen in all their iecture, words and deedes. The reason is, because, first, he guideth them by wisdom and vnderstanding to all conuenient courses. Secondly, he will haue his foes now and then, admire his people, to leaue them the more without excuse. The vse is, to teach vs, whensoever any good thing is done by vs, or appeareth to others to bee in vs, to acknow-  
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ledge the special grace and hand of God vpon vs, and to glorifie him the more therein.

[*Their vsage is more darkned then blacknesse*] i. their countenance is now as blacke as may bee [*they are not knowne in the streetes*] i. they are so chaunged, that in the open streetes if you meete them, you cannot knowe them to bee the men they were before [*their skin cleaueth to their bones*] i. all the fatnes and flesh of their bodies is gone [*it is withered*] i. all moysture is gone out of it, and it is dried vp [*it is like to wood*] i. it is become as hard as if it were a piece of wood.

*Doctrine.* Generally out of the whole verse. The greater that Gods blessings are vpon a people, the heauier is his punishing hand vpon them, when they fall away from him, *Math. 11. 23.* The reason is, because, first, to whome much is giuen, of him must much be required. Secondly, he is iudged accordingly. The vse is, to teach vs, the more that wee enioy of Gods blessings, to bee the more carefull to serue him aright therewithall, least we receiue the greater condemnation.

[*They that bee slaine with the sworde, are better then they that are killed with hunger*] i. they that die with the sworde, do suffer lesse payne in dying, then they that die with hunger [*for these fade away*] i. they feele their torments a long time dying by little and little [*being stricken thorough*] i. wounded at the heart [*for the fruites of the earth*] i. for the want of such foode as the earth ordinarily doth yelde vnto the sonnes of men.

*Doctrine.* [*are better, &c.*] hee dyeth the most paynfull death whose deadly wounds do longest (though not so violently) pinch them: for the reasons, and vse hereof, see *verse 6. doct. 3.* of this chapter.

*Doctrine.* [*stricken thorough*] Hunger pearceth the heart of man with as sensible payne, as doth a sharpe sworde. The reason is, because, it doth directly fight against the life of man. The vse is, to teach vs, first, whensoever God pincheth vs therewithall, to acknowledge that hee threatneth the taking of our liues from vs. Secondly, to confesse Gods great mercie

mercieto vs, when he giueth vs plentie of food, and to praise him for it.

- 3 *Doctrin.* [*fruits of the earth*] Man can haue no increase of the earth, nor benefit by it, without the Lord see it meete, and giue a blessing thereunto. The reason is, because, the earth is the Lords, and the fulnesse thereof, *Psal* 24. 1. who maketh it barren or fruitfull at his pleasure. The vse is, first, to reprove them that thinke their owne industrie sufficient to make them rich, and procure them foode, not considering that without the Lordes assistance all our early rising is in vaine, *Psal.* 127. 2, &c. Secondly, to teach vs, still to vse all good meanes, and yet therein to beg of Gods hand our dayly bread.

*Verse.* 10 [*The hands of the pitiful woman*] i. The hands of those women which were naturally full of tender compassion [*haue boyled their owne children*] i. haue been employed in dressing and seething the fruit of their owne bodies [*they were meate vnto them*] i. those same children were the foode that those compassionate mothers did eate [*in the destruction of the daughter of my people*] i. in that time when *Ierusalem* was destroyed.

- 1 *Doctrin.* Generally out of the whole verse. The good nature that is in mankinde, is not able to direct the same vnto any good course, if the Lord doe giue it ouer vnto it selfe. The reason is, because, first, nature is so corrupt, that it can doe no good thing of it selfe. Secondly, GOD is the onely doer of all good things, and he alone enableth what instruments he will to performe the same, 2. *Cor.* 3. 5. The vse is, first, to reprove them that thinke GOD can be serued in acceptable manner by our meere naturall things, as they vse to speake. Secondly, to teach vs, not to rest vpon any thing that is in our selues, bee it neuer so glorious, but to seeke to God alone for grace to do whatsoeuer we desire should be accepted in his sight.

- 2 *Doctrin.* [*they were meate*] There is nothing so deare vnto man, but (if GOD stay him not) he will destroy it, for the preseruacion of his life. This did Sathan know and alledge,

ledge, *Iob. 2.4.* The reason is, because, naturally life is the dearest vnto vs, to the preseruatiō and good whereof all things are vsed by mankinde. The vse is, first, to reprove them, as being farre from the course of nature, that for some griefe conceiued doe goe about to kill them selues, and so to take away that life, which in nature should be deare vnto them. Secondly, to teach vs, so to make all things serue for the maintenance of this life, as that wee still craue the direction of the Lord therein, else shall we make an Idol of life, and commit many sinnes to preserue it.

[*The Lord hath accomplished his indignation*] i. he hath left *Verse. II* nothing vndone that might adde vnto the declaration of his anger: for the hebrew word signifieth to make perfect, so as nothing be wanting [*he hath poured out the fiercenesse of his anger*] i. he hath abundantly declared the extremitie of his displeasure [*he hath kindled a fire in Sion which hath deuoured the foundations thereof*] i. he hath sent a consuming flame into Ierusalem, which doth not onely burne the tops of houses, but euen vtterly wasteth the foundations, leauing no markes of it, nor any hope of restoring it.

*Doctrine.* Generally out of the whole verse. Wherein the expressing of the same thing by so many kindes of seuerall speeches, teacheth vs this doctrine. Though Gods punishing hand be heauie vpon vs, yet are we hardly brought to a thorough acknowledgemēt of our sinnes that deserue the same. The reason is, because, first, wee are most blind to discern our owne corruptions. Secondly, we are naturally addicted to blame others rather then our selues, *Gen. 3. 22. &c.* The vse is, to teach vs, whensoever we are in any affliction, to labour our owne hearts to confesse the cause thereof to be our owne sinnes, and to learne to amend them.

*Doctrine.* [*accomplished*] The Church of God endureth 2 more trouble in this life, then any other people: for the reason and vse hereof, see *Chap. 1. vers. 12. Doct. 5.*

*Doctrine.* [*accomplished, &c. fiercenesse, &c.*] When Gods 3 punishing hand is vpon vs, wee thinke our selues to suffer so great paine as God can lay vpon any. The reason is, because,



first, we measure Gods infinite displeasure by our owne feeling and capacitie. Secondly, we are so intentiue vpon that we feele, as we regard not with due consideration any other torment. The vse is, first, to let vs see our naturall corruption, that teacheth vs to iudge of all things by our present feeling. Secondly, to teach vs, if we will with patience beare our present trouble, to consider duely of that which wee might yet suffer aboue this, if God should deale with vs after our owne deservings.

- 4 *Doctrine.* [*foundations*] God often bringeth his Church into such outward miserie, as it seemeth to be in a desperate estate, not possibly able to bee recovered: Examples hereof are, the *Israelites* at the red Sea; and in the booke of *Iudges* often, &c. The reason is, because, first, he would not haue his people to rest vpon any worldly or outward strength. Secondly, that he might more cleerly be seene to be the deliuerer of his seruants. The vse is, first, to reprove them, as not being rooted in the trueth, who fall away in the time of trouble. Secondly, to teach vs, neuer to despaire whatsoeuer calamitie wee fall into, seeing G O D bringeth his people as low as may be, and yet restoreth them againe.

*Vers. 21.* [*The Kings of the earth, and all the inhabitants of the habitable world would not haue beleueed*] i. no naturall man, whether King or other would euer haue beleueed if it hath been told him aforehand [*that the aduersarie and enemy*] i. that those that were against the Iewes, and hated them [*should haue entred into the gates of Ierusalem*] i. could euer haue been able to haue preuailed against that famous citie, which was not onely in it selfe so strong, but also had been so wonderfully protected from aboue, that all the world admired it.

1. *Doctrine.* [*could not*] God doth now and then so humble his people, as their very aduersaries could not imagine it should euer haue been so. The reason is, because, first, they iudge onely according to naturall reason. Secondly, he will shewe his wonderfull power in all things, especially in the guiding of his Church. The vse is, to teach vs, not to regard the  
the



the iudgement of naturall men, but to looke vnto the Lord, and to magnifie his wisdom in his wonderfull waies.

*Doctrine.* [should haue entred] There is no place so strong, 4 but the enimie thereof shall preuaile against it, when God seeth it meet. The reason is, because, first, one people cannot fortifie themselues so strongly, but they may be assailed by others as strong as they. Secondly, they are alwaies strongest whom the Lord doth assist. The vse is, to teach vs, neuer to thinke our selues safe, be our walles so strong as may bee, except the Lord bee with vs: and therefore to seeke especially to be protected vnder his wings; so shall no aduersaries preuaile against vs.

[For the sinnes of her Prophets, & iniquities of her Priests] *V. rsc. 13*  
i. The cause that moued the Lord to deale thus with *Ierusalem* was, the height of sinne in the whole people, yea euen in the teachers, that should haue guided them to all good things: for he doth not exempt the other people, but conuinceth the sinnes of all, by the instance of the Prophets and Priests [that haue shed the bloud of the iust, in the midst of her] i. that haue growne to such an height of sinne, as to shed the bloud of such as walking more vprightly then they did, reproued their disobedience.

*Doctrine.* Generally out of the whole verse. When the teachers of the people are wicked, it is a signe that the generall number of the whole people is growne farre from the right way. The reason is, because, first, very shame keepeth teachers from many sinnes, vntill they bee growne into custome among the people. Secondly, such teachers are vsually sent of God among a people, as a speciall punishment for their grieuous sinnes against the Lord: see *Chapt. 2. vers. 14. Doct. 2.* The vse is, to teach vs, to mourne exceedingly for the estate of that people which hath such teachers, and for our selues if it fall to our lot.

*Doctrine.* [Prophets, Priests, &c.] These were of that calling and Church to whom God gaue greatest priuiledges, and yet proue ring-leaders to all euill; teaching vs this doctrine. The promise of Gods presence, was neuer tyed to a-

ny Church or order of Ministerie, further then as they walked in his obedience. The reason is, because, first, it was none otherwise tyed vnto *Ierusalem*. Secondly, els should God be bound to retaine often a denne of theeues in his fauour. The vse is, first, to reprove the dotage of the Papists, that imagine grace to be tyde to *Rome*, and the successors of *Peter* there, (who yet shall neuer proue that euer hee was there) though they can neither couince it by the likelihood of doctrine that *Peter* taught, nor life that *Peter* led; but are euidently most contrary to him in both. Secondly, to teach vs., nor to rest vpon the bare title of the Church, or minitlerie of the Gospell: for euen the builders thereof may proue the captaines to the greatest mischiefe, *Psal.* 118. 22.

3 *Doctrine.* [*iniquitie of, &c.*] Foule spots and grosse sinnes may be in the face and principall members of a true visibler Church: for the reason and vse hereof, see *Chap.* 1. *vers.* 9. *doct.* 2.

4 *Doctrine.* [*shed the blood*] When the corruptions of a Church doe grow so farr, that the maintainers thereof proceed to shed the blood of them that withstād the same, there can nothing be looked for, but desolation and ruine. The reason is, because, first, that is the highest of sinne which God vsseth alwaies to punish. Secondly, God did still deale so with the *Isralites*, who were a patterne of the visibler Church for euer. The vse is, to teach vs, first, that it is a hainous sinne to goe about the shedding of the blood of brethren. Secondly, that that Church is in a dangerous case, whose gouernours persecute those that reprove and stand against their corruptions.

*Vers.* 14 [*They haue wandred as blind men in the streetes*] *i.* They haue walked vp and downe as though they sawe nothing [*they were polluted in blood*] *i.* and they regarded not the vncleannesse which they should haue shunned [*because they could not but touch their garments*] *i.* the pollution was so generall that they could not auoyd it: the sense, in short is, that the *Iewes* were so blind in knowledge, that euery example of sinne led them to euill: which for want of grace they could

could not refraine from.

*Doctrine.* [*wandred blind*] Those that are not rightly instructed in the true knowledge of God, are as blind in matters of religion, as the blind man in seeing what is before him in the way. The reason is, because, first, the naturall man perceiueth not the things of the spirit of God, such as religion is, 1. *Cor.* 2. 14. &c. Secondly, they doe erre that knowe not the Scriptures, *Matth.* 24. 29. The vse is, to teach vs, first, that we are naturally farre (be we neuer so wittie) from religion, seeing we are blind therein. Secondly, so carefull as we are to discern of the right way to heauen, to be so diligent to grow in the knowledge of the word of God.

*Doctrine.* In that this followeth vpon the wickednesse of 2 the Prophets and Priests, wee learne this doctrine. An vnconscionable Ministerie begetteth ignorance, and all vngodlinesse in the people. The reason is, because, first, such are usually sent in Gods iudgement to leade them to beleue lyes, 2. *Thess.* 2. 10. &c. Secondly, the people are naturally inclined easily to follow that teacher which leadeth vnto euill. The vse is, first, to reprove them that thinke an ignorant, or a prophane Ministerie any way tollerable in Gods Church. Secondly, to teach vs, to pray to God, & vse all good meanes, that we may haue such a Ministerie, as may both teach vs the waies of godlinesse, and goe before vs in the practise of the same.

*Doctrine.* [*were polluted*] In that this followeth vpon their 3 blind ignorance, wee learne this doctrine. The ignorance of the true knowledge of God, is the readie way to all iniquitie. The reason is, because, first, wee cannot knowe what is sinne, but by the knowledge of the lawe of God, *Rom.* 7. 7. Secondly, where there is no knowledge, there is no conscience of sinne; for conscience is nothing els, but the vnderstanding of Gods will, whereunto the heart doth consent. The vse is, first, to reprove the Papists that make ignorance the mother of deuotion; and carnall people that make no care to attaine to the knowledge of God. Secondly, to teach vs, so carefull as wee are to approue our selues truly to feare

the Lord, to be so diligent not only in vsing all good meanes our selues to growe in the knowledge of Gods will, but also to draw others vnto the same.

- 4 *Doctrin.* [*could not, &c.*] They that are ignorant of Gods word, and liue among an vngodly people, cannot but be defiled with their sinnes. The reason is, because, first, the godly that haue the greatest knowledge and most grace, can hardly auoyd the infection of euill example. Secondly, we are naturally prone to followe the ill presidents one of another. The vse is, to teach vs, first, the cause why people generally be so prophane; euen because they easily learne euill one of another. Secondly, to auoyd to the vttermost of our power the familiaritie with the vngodly; seeing hee that treadeth vpon coales must needes be burned, *Prouer. 6. 28.*

*Verse. 15* [*Depart ye* (euery one that is) *polluted*] i. get you gone you wicked and sinfull people [*doe they crye vnto them*] i. the enemies in a mockerie do say thus aloud vnto them [*depart ye, depart ye*] i. be gone in all the haste [*touch not*] i. meddle not with any thing of ours [*for they did flee and wandered*] i. they made haste, and knew not which way to goe [*they said among the heathen*] i. they vsually hauing no ground for it, spake thus to the people, when they came [*they shall not adde to remaine as strangers*] i. The Iewes shall abide no longer amongst the Nations.

- 1 *Doctrin.* [*polluted*] The professors of the trueth, when God giueth them ouer vnto themselues, doe become so odiously sinfull, as their enemies shall crye out of them for it. The reason is, because, first, they haue no power to reffraine from euill, but onely from the Lord. Secondly, God giueth the wicked to see and exclaime against the sinnes of professors, though they be blind in their owne. The vse is, to teach vs, carefully to walke according to our profession, lest we become odious both to God and men.

- 2 *Doctrin.* [*wandered*] When wee regarde not to walke in the trueth, God wil giue vs ouer to do we know not whar, and wander we cannot tell whether. The reason is, because, first, it is a branch of his iudgement threatned to fall vpon men

men in that case, *Rom. 1. 28. &c.* Secondly, hee will let them see in their owne experience, what a miserable way they walk in that haue not him for their guide The vse is, to teach vs, not only to labour to increase in the knowledge of Gods will, but also in a sincere practise of the same, seeing he onely shall enter into the kingdome of heauen, that doth the will of the father which is in heauen, *Mat. 7. 21.*

*Doctrin. [shall not adde, &c.]* Wee are easily brought to 3  
flatter our selues, and to promise our selues much felicitie. The reason is, because, first, we doe not rightly weygh the waight of Gods anger, and the desert of our sinnes. Secondly, our affections labour to be perswaded of that they desire to enioy. The vse is, to teach vs, first, to reprove such vannie both in our selues and others. Secondly, to looke rather for more and more heauie things: so shall our present miseries be patiently borne, and greater, if they come, dant vs the lesse.

*Doctrin. [they sayd]* It is a great fault for him that pro- 4  
fesseth to make conscience of his word, to report that which he hath no ground for. The reason is, because, first, it is a marke of a busibodie, to employ himselfe where there is no neede. Secondly, it argueth the heart to be most light and vaine that setteth the tongue on worke with such vncertain things. Thirdly, it is cause that many vntueths bee reported, and consequently of many sinnes. The vse is, to teach vs, as in all things to be slow in speaking, so especially in vncertaine reportes, lest wee make our selues, and so our profession for our sakes, subiect to the mocke and reproch of men.

*[The angrie countenance of the Lord hath scattered them] Verse. 16.*  
i. and yet the Lord hath made hanoocke of them and dispersed them into all Nations *[and will not adde to regard them]* i. hee will haue no more respect vnto them as hee had in former times *[they haue not accepted the face of the priests]* i. their enemies haue not regarded the teacher of the lawe among them *[they haue not shewed fauour vnto the ancients]* i. they had no respect to pitie the olde people, that for their age.

age should haue been reuerenced. The meaning is, the Iewes haue little reason to flatter themselves, seeing they are so greatly dispersed, and their foes be so cruell vnto them, as that they neither forbear age nor sexe.

1 *Doctrine.* Generally out of the whole verse, being a reason to shew their vanitie expressed in the former. Man often flattereth himselfe, and is secure when hee hath no reason thereunto, but cleane contrarie. The reason is, because, first, the corruption of our nature is prone thereunto. Secondly, GOD often giueth vs ouer into that disposition, as a iust recompence and punishment of some former sinne. The vse is, to teach vs, diligently to looke into our selues, and the manner of Gods dealing with vs, that wee may learne to walke warlike, and not carelesly as many doe.

2 *Doctrine.* [*scattered them*] It is an argument of Gods anger against his people for their sinnes, when hee scattereth them so, as they cannot assemble to prayse and worship him as in former time. The reason is, because, first, the contrary is called his presence, and his face in the scriptures, *Psal* 42. 2, &c. Secondly, it is the meanes to drawe vs to all euill, as the contrarie is to all good things. The vse is, first, to reprove them as most sencelesse of their owne estate, who being in this case, make no reckoning of it. Secondly, to teach vs, when it falleth out to bee our lot, not onely to acknowledge our sinnes to haue caused it, and therefore to learne amendment thereby, but also to thirst after the recouerie of the exercises of religion againe, with the greatest longing that may be, *Psal* 42. 1, &c. 84. 2, &c.

3 *Doctrine.* [*not accepted*] It is a signe that Gods anger is hot against his people, when the aduersaries haue no pittie vpon any sorte of them. The reason is, because, according to the measure of his anger, is the furie of the foes. The vse is, to teach vs, to bee humbled when wee see our aduersaries strong and malicious, seeing it argueth Gods anger to be exceedingly prouoked against vs for our sinnes.

*Verse. 17* [*Yet wee, our eyes are consumed for our vaine ayde*] i. notwithstanding all these miseries, we doe exceedingly gaze af-

ter such helpe as is neuer able to succour vs [in our looking we looked to a nation that could not saue vs]. we thoroughly set our eyes vpon a people that had no power to deliuer vs, meaning the Egyptians.

*Doctrine.* Generally out of the whole verse. It is a grievous sinne (when we are smitten with Gods hand for our sinnes) to seeke after mans helpe, and not especially vnto the Lord. The reason is, because, first, it spoyleth GOD of his right (in sauing the oppressed) as much as is in them. Secondly, it argueth an exceeding measure of Infidelitie that is not driuen away by such sharpe corrections. Thirdly, it slandereth against Gods purpose, who in smiting seeketh to haue vs looke vnto him for helpe. The vse is, to teach vs, in all our afflictions to seeke vnto the Lord that smiteth, and not to rest vpon the instruments, who can do nothing but according to his appointment.

*Doctrine.* [vaine helpe] It is a vaine thing for a man in his distresse, to seeke vnto worldly helpe, except hee principally seeke vnto the Lord. The reason is, because, man can doe vs no further good, then God enableth him vnto, which shal be nothing (to our comfort) if by seeking to them wee neglect him. The vse is, first, to reprove the vanitie of man that thinketh himsele safe, if great and strong outward meanes be for him, and so goeth no further. Secondly, to teach vs, whensoever we looke to haue these worldly meanes blessed vnto vs, to seeke first vnto the Lord for his ayde, in whose fauour they shall doe vs good; els not.

*Doctrine.* [are consumed] Man is farre more attentiu and diligent in an vnlawfull course, then in that way which is good. The reason is, because, his whole naturall force assisteth him in that which is euill, but is against him in that which is good. Hence it is, that false Prophets, and Idolaters haue shewed more vehemencie in their fals-hood, then Gods seruants in the trueth. The vse is, to teach vs, to be prouoked to all forwardnesse in wel-doing by the vehemencie that we see in them that walke in euill wayes.

[They hunt our steps, that we cannot goe in our streetes]. Verse. 18

we are so faire from hauing the freedome of our country; that beeing besieged wee dare not goe in the streetes of the citie, such is the diligence of the enemy to doe vs harme [*our end approacheth*] i. These extremities are an apparant signe that we shall shortly be consumed [*our dayes are fulfilled, for our end is come*] i. we haue continued our time appoynted, for now we are ouerthrowne for euer.

1 *Doctrin.* [*they hunt*] The aduersaries of the trueth are most diligent and skillfull in seeking the harme of Gods Church. The reason is, because, first, Sathan their schoole-matter is of great malice and experience. Secondly they themselves do set their minds wholly therunto. The vse is, to teach vs, first, neuer to be secure, seeing the aduersarie still seeketh our harme. Secondly, to beware of him euen then when he pretendeth greatest friendship vnto vs.

2 *Doctrin.* [*our end, &c.*] When God giueth the aduersaries power euery way to vex vs, it is a signe that desolation is at hand. The reason is, because, Gods fauour or anger is discerned by the ouerthrow or strengthening of our enemies. The vse is, to teach vs, whensoever wee fall into the enemies hands that deale cruelly with vs, to assure our selues, that either we must by vnfayned repentance preuent it, ere our vtter desolation approacheth.

*Vers. 19.* [*Our persecutors are lighter than the Eagles of the heauens*] i. those that pursue vs, are swifter then the Eagles that flie in the ayre; [*they pursued vs vpon the mountaines*] i. they followed and ouertooke vs in the mountaines [*and layd waite for vs in the deserts*] i. they did secretly lay ambushes in the wilderness. The meaning is, that whether they fled to the mountaines, or hid themselves in the woods, the enemies had still meanes to ouertake them and to finde them out.

1 *Doctrin.* [*lighter*] When GOD setteth the wicked on worke to afflict his seruants, they doe it with great dexterity and readinesse. The reason is, because, first, hee that is the author of all power and skill, afflicteth them. Secondly, they haue power given them to doe that which naturally they do shirke after. The vse is, to teach vs, when it falleth out so with



with vs, to looke vnto God who giueth them abilitie to vex  
vs, and not vnto them, who can doe nothing without him.

*Doctrinc.* [*they pursued vs, &c.*] When the hand of God<sup>2</sup>  
is againſt vs, it is in vaine for vs to ſeek vnto, or reſt vpon any  
outward helpes or meanes of refuge. The reaſon is, becauſe,  
firſt, all places and meanes are within his reach. Secondly, all  
ſecond cauſes ſerue to performe his pleaſure. The uſe is, to  
teach vs, to ſeek firſt to haue his fauour and aſſiſtance, ſo  
ſhall the outward meanes be profitable vnto vs.

[*The breath of our noſtrils*] i. the meanes vnder which we *Verſe. 20*  
breathed, and liued [*the anoynted of the Lord*] i. the King ap-  
poynted of God to be a figure of the Meſſiah: for ſo were all  
the Kings of the Iewes, eſpecially the poſteritie of *Dauid*,  
*Pſal. 84. 10.* and *1. Sam. 2. 10.* [*is taken in their pits*] i. is ap-  
prehended in the grinnings of the aduerſaries, *Jerem. 52. 8, 9.*  
[*of whom we ſayd*] i. by whom wee promiſed our ſelues thus  
much good [*in his ſhadow*] i. being reſreſhed with his ayre,  
as with a ſhadowe in the heat of our extremities [*wee ſhall*  
*live among the Gentiles*] i. we ſhall not be vtterly deſtroyed,  
though we be ſcattered into diuers Nations.

*Doctrinc.* [*the breath, &c.*] The office of the King, and ſo  
of euery Magiſtrate is, to protect and preſerue the people in  
ſafetie and peace, euen as the breath that wee drawe in at our  
noſtrils, giueth life and health vnto the bodie. The reaſon is,  
becauſe, firſt, God hath giuen them power for the good, and  
not the harme of the ſubiects. Secondly, they are Gods Lieu-  
tenants, who is the preſeruatiō, and ſafetie of all his crea-  
tures; in which reſpect they are called Gods, *Pſal. 82. 1. &c.*  
Thirdly, els are the people ſubiect to fall into all euills, *Judges*  
*17. 6.* *Prouer. 19. 12.* The uſe is, to teach all Kings and Magi-  
ſtrates to know, that God hath not giuen them their autho-  
ritie to tyrannize, or wrong the people; neither to maintaine  
them in idleneſſe and vanitie; but to doe iuſtice to all, pro-  
tecting euery one from wrong, els ſhall their account bee  
heauie. Secondly, to teach vs, that wee ſubiects, not onely to  
bee obedient for conſcience ſake, vnto all the lawfull ordi-  
nances of Princes, ſeeing they are appoynted of God ouer

vs for our good; but also to pray for them, that vnder them we may liue a quiet and peaceable life, in all godlinesse and honestie. 1. *Tim.* 2. 2.

2 *Doctrine.* [*taken, &c.*] Kings and Princes when they sinne against the Lord, are subiect to his punishing hand as well as meaner people. The reason is, because, first, God is no acceptor of persons. Secondly, they haue no more priuiledge promised them then others; but destruction is threatned to the being disobedient with others, 1. *Sam.* 12. 25. The vse is, first, to reprove them, that, to flatter Princes, doe perswade them, that they are persons exempted from punishments; and therefore doe denie those meanes which God hath appointed for the good of all his seruants in generall, to belong vnto them. Which kind of people giuing libertie vnto Princes to doe what they list, are the greatest enemies that Princes can haue. Secondly, to teach Princes to looke for Gods hand against them, whensoever they walke in euill waies: for so was it with all the posteritie of *Dauid*, that followed not the lawes of the Lord, but did euill in his sight.

3. *Doctrine.* [*of whom he saide*] It is the nature of man to promise himselfe assurance, when the outward meanes seeme strong for him. The reason is, because, first, carnall reason doth regard nothing but the outward meanes. Secondly, Satan laboureth to make vs secure thereupon, and not to looke any further. The vse is, to teach vs, neuer to thinke any outward meanes so sure, but GOD can (and in his displeasure will) defeat them: and therefore to seeke principallie to him.

4. *Doctrine.* [*sayd we shall liue*] When Gods people set their hearts too much vpon outward things, hee vseth vtterly to take them away from them. The reason is, because, first, els they will forget to relie vpon him, as they should. Secondly, he loueth them, and will enforce them from all affiance, sauing himselfe: this is the cause that he often taketh from his children their strength, health, dearest friends, infants that they loue most, &c. The vse is, to teach vs, so to loue and delight in these things, as we put our principall affiance in the Lord

Lord, and not be drawne from any duetie of godlinesse, but rather prouoked thereunto by them; els (if the Lord loue vs) he will either take them from vs, or make them grieuous crosses vnto vs.

[*Reioyce and be glad*] i. take your pleasure vpon vs while *Verse. 21* God giveth you power ouer vs [ *O daughter Edom, that dwellest in the land of Vze* ] i. O all ye our enemies, and especially you *Edomites* that doe dwell so neere vs, and haue been so cruell against vs, *Psal. 137. 7.* [ *the cup also shall passe through vnto thee* ] i. the rod of Gods afflicting hand (for that is meant by cup) shall not bee all powred out for me, but thou shalt haue thy share in it [ *thou shalt be drunken* ] i. such abundance of Gods punishments shall light on thee, as shall vtterly ouerthrow thee [ *and shalt shew thy nakednesse* ] i. thy filthinesse shall appeare vnto all men.

*Doctrine.* [ *Reioyce* ] The godly must take it patiently that the wicked doe triumph and reioyce ouer them, when God doth humble them by afflictions. I hereason is, because, first, they know it to bee the Lords doing. Secondly, they knowe that the wicked doe but according to their nature. Thirdly, they are assured that God will looke vpon it in his due time, to deliuer them, and punish their enemies. The vse is, to teach vs, with patience to beare the reproches of the wicked, praying to the Lord to looke vpon it, and redresse it.

*Doctrine.* [ *Edom that dwellest, &c.* ] Of all the aduersaries that Gods people haue, those are the cruellest, that in outward respects are the neereft vnto them. The reason is, because, first, they knowe best their corruptions for which they are afflicted, and the waies to doe them most harme. Secondly, that God might make the rod the heauier, that they may the more earnestly seeke vnto him. The vse is, to teach vs, if we truly feare God, to looke for enemies euen of those that are of our owne household, *Matth. 10. 36.* for by them shall we learne the greatest measure of patience, seeing they will exercise vs most often.

*Doctrine.* [ *the cup also, &c.* ] Whatsoeuer afflictions the Lord laieth vpon his people in this life, the wicked shall bee

punished therewith, in their time. The reason is, because, first, Gods iustice cannot let them escape vnpunished, seeing they continue therein without repentance. Secondly, iudgement doth begin at the house of God, 1. *Pet.* 4. 17. therefore it must end with the vngodly. The vse is, to teach vs, patiently to beare afflictions, seeing God will shortly cause the cup to passe from vs to our aduersaries.

4 *Doctrine.* [*drunken*] Though the Lord spare his enemies til he hath corrected his seruants, yet will he ouerthrow them with a large measure of his iudgements in his due time. The reason, and vse hereof is, the same with the last doctrine.

5 *Doctrine.* [*shew thy nakednesse*] The wicked, when God layeth his punishing hand vpon them, doe most notoriously manifest the heynousnesse of their sinnes. The reason is, because, first, they haue no grace to take it patiently, but doe rage at it. Secondly, Gods hand is neuer vpon them for their comfort, but to crush and confound them. The vse is, to teach vs, if we will shew our selues to be vnlike the wicked, to take afflictions patiently, which they cannot doe.

*Verse. 22* [*Thy punishment is accomplished*] i. the punishment of thy sinnes (as *vers.* 6. for the word properly signifieth sin) shall as certainly haue an end, as if it were finished already [*o daughter Sion*] i. O people tender & deare vnto me [*he wil not adde to cause thee to goe into captiuitie*] i. he will not still continue and increase thy punishment [*he hath visited thine iniquitie O daughter Edom*] i. he will as certainly powre out his vengeance vpon thee, as if it were done already (for the Prophets vse the time past when they foretell things to come, to declare the certainty thereof (O *Edom* most choyce and dayntie at this present [*hee hath carryed thee away for thy sinnes*] i. he will surely driue thee out of thine owne land for thy great wickednesse.

1 *Doctrine.* [*accomplished*] Though the punishments that God layeth vpon his people be neuer so many and heauie, yet shall they come to an ende in due time. The reason is, because, first, God cannot be angrie with his people for euer.

Second-

Secondly, they suffer onely in this life, which is but shorte. The vse is, to teach vs, first, with patience to beare whatsoeuer he layeth vpon vs, seeing it shall continue but for a time. Secondly, not to despayre vnder the waight of afflictions, seeing GOD will one day wipe all teares from our eyes.

*Doctrin.* [he hath visited thine, &c.] Whatsoeuer afflictions the Lord layeth vpon his children in this life, the wicked shall bee punished therewithall in their time, for the reason, and vse hereof, see *verse 21. doct. 3.* of this chapter.

The fifth Chapter.



Remember O Lord what is come vpon vs] *Verse. 2*

i. O thou that rulest all things, call to mind what grieuous things we do suffer [beholde and looke vpon our reproach] i. see with consideration, how we, whom thou hast chosen for thy peculiar people to haue thy own name called vpon

by vs, are become the scorn of all men.

*Doctrin.* Generally out of the whole verse. The principall desire of the goodly is, that the Lord would weigh their estate. The reason is, because, first, they know him to bee a righteous Iudge, euer dealing fauourably with his people. Secondly, their consciences doe tel them, that notwithstanding they are grieuous sinners agaynst the Lord, yet the enemies abuse them for the truth sake. The vse is, to teach vs, in all our distresses to repent vnfeignedly for our sinnes agaynst the Lord, so may wee with good consciences come vnto him with our complaints in our miseries.

Out of this verse may also bee gathered the 3. 4. and. 5. doctrines of *chap. 1. vers. 11.*

[Our possession is turned vnto strangers] i. Our landes are *Verse. 2* taken

taken from vs, and giuen to others [*our houses vnto forrenners*] i. our habitations are enioyed by those that haue no manner of right vnto them.

*Doctrin.* Generally out of the whole verse. God sometimes bringeth his people to so low an ebbe in the things of this life, as he neither leaueth them possessions, nor houses wherein to shroud themselues. The reason is, because, first, the things of this life are no part of that promise which hee hath made peculiarly to them. Secondly, he will let them see that they haue no cause to put confidence in worldly things. The vse is, to teach vs, first, neuer to promise our selues any assurance of the things of this life. Secondly, to learne whensoever the Lord taketh them from vs, to makelesse account of them, and to repose our affiance more wholly in him.

Verse. 3

[*We are orphanes, and haue no fathers*] i. our fathers are either killed with the sword, or dead with the pestilence; and so many of vs are left without succour or protection [*our mothers are as widowes*] i. not onely wee are fatherlesse, but also our mothers are as desolate widdowes, deprived of their husbands, the stay and comfort of their life.

*Doctrin.* Generally out of the whole verse. It is a grievous punishment of God, and much to be lamented, when God maketh many children fatherlesse, & wiues widdowes in any Nation. The reason is, because, first, a speciall strength of the whole common wealth is taken away, when hoshuolders are cut off. Secondly, it is a mean to fill the Church with all disorders, when fathers of families, that should rule euery one his household, be taken away. The vse is, to teach vs, whensoever we see God to deale so with our countrie or our selues in particular, to acknowledge it his heauie hand vpon vs for our sinnes, and to learne amendment by it.

Verse. 4

[*We drinke our waters for money*] i. euen water, that is vsually common, we are constrained to giue money for, yea, though it were of that which was our owne [*our wood cometh to vs by a price*] i. we are glad to buy againe that wood, which they haue taken by violence from vs.

*Doctrin.* Generally out of the whole verse. Gods people  
are

are often constrained to buy the benefite and vse of that which is their owne. The reason is, because, first, God will make hereby the world more hard vnto them, that they may learne to looke vnto him the more carefully. Secondly, that the wicked, when God giueth them power ouer the godly, may shewe the crueltie of their disposition more manifestly. The vse is, to teach vs, to take it patiently, as the lot that God hath appoynted vs, when such extremities doe fall vpon vs.

[*Those vpon our neckes, persecute vs*] i. those that sit ouer Verse. 5  
vs and presse vs downe, doe follow all extremities against vs  
[*we are wearied, & it is not suffered vs to rest*] i. we are greatly  
toyled with miseries on euery side, and yet haue wee no  
time of breathing or refreshing.

*Doctrin.* [*vpon our neckes*] In that they were stiffe-necked and refused to beare the Lords yoke, and thereupon are  
giuen ouer to beare this heauie condition, we learne this doctrine. When Gods people doe begin to refuse his yoke which is light and easie, he will lay a more grievous burthen vpon them. The reason is, because, first, he will let them see by experience, that to serue him is the sweetest life. Secondly, he loueth them, and therefore doth correct them with the rods of men. The vse is, to teach vs, in all our afflictions to acknowledge the heauie hand of God to be most iustly prouoked against vs by our owne sinnes.

*Doctrin.* [*not suffered vs to rest*] The wicked are neuer satisfied, but doe still continue their hatred against the godly: for the reason and vse hereof, see Chap. 3. vers. 14. doct. 6.

[*We haue giuen our hand to Egypt*] i. we haue stretched out Verse. 6  
our begging hand to the people of Egypt [*to Assur to be satisfied with bread*] i. yea to the Assyrians, our greatest enemies, haue wee sought for necessarie reliefe; such is our miserie.

*Doctrin.* [*we haue giuen*] It is lawfull for our necessarie  
helpe in the things of this life, to vse the assistance of those that be our enemies. The reason is, because, first, the matters of this life are giuen of God to the iust and yniust, to be vsed

of all the sonnes of *Adam*, for the reliefe of euery particular;  
 Secondly, the godly are the proper owners of all things in  
 the world, & to seeke them when they need them, of whom-  
 soeuer God maketh the treasurers thereof. The vse is, first, to  
 reprove them that thinke it not lawfull to buy and sell with,  
 or to bee any way beholden vnto the wicked. Secondly, to  
 teach vs, to vse them when other meanes are denied vs, lest  
 we tempt God in despising the meanes.

2 *Doctrine.* [*to bee satisfied with, &c.*] Gods people may  
 come to that want in this life, as to begge their bodily food:  
 for the reason and vse hereof, see *Chap. 4. vers. 4. doct. 4.*

*Vers. 7*

[*Our fathers haue sinned, and are not*] i. our ancellors did  
 transgresse Gods commandements, and yet they are out of  
 the miseries of this life! *we beare their sinnes* i. we being the  
 sinfull seede of that sinfull generation, doe beare the punish-  
 ment of their sinnes, and of our owne, according to that  
*Exodus 20. 5. Iere. 32. 18.* not that the sonnes are punished  
 for their fathers sinnes: for this is alwaies true, *the soule that*  
*sinneth shall dye, Ezech. 18. 20.* neither shall the father dye for  
 the sinne of the sonne, nor the sonne for the sinne of the fa-  
 ther: but the meaning is, that forasmuch as they are not only  
 guiltie of their owne sinnes, but also of their fathers, in that  
 they did succeed them in their iniquities: therefore had their  
 fathers lesse punishment, and the heauier but then lieth vpon  
 them.

*Doctrine.* Generally out of the whole verse. When diuers  
 generations continue in one sinne, the Lord vseth to punish  
 the latter more seuerely then the former. The reason is, be-  
 cause, first, the sonne should feare to doe the like, when he  
 seeth his fathers sinne, *Ezech. 18. 14.* els is his sinne more  
 heynous. Secondly, the longer Gods patience is abused, the  
 greater heape of vengeance is deserved. The vse is, to teach vs,  
 not to stand vpon this; we will doe as our forefathers haue  
 done: for if we sinne as they did, we must be punished more  
 seuerely then they were.

*Vers. 8*

[*Seruaunts doe rule ouer vs*] i. wee are not onely vassals to  
 the Princes, and great men that are our enemies; but euen  
 euery



euery abiect, and base fellow vsfeth vs at his pleasure [*none rescueth vs from their hands*] i. though euery man doe vs wrong, and vile fellowes abuse vs, yet nobody hath any care to helpe vs, or to doe vs any iustice.

*Doctrine.* [*seruants, &c.*] When the wicked that are in authority doe set themselues to vex the godly, euery seruant and vile fellow will be ready to adde to their miseries. The reason is, because, first, all the wicked are of one disposition, whether they bee high or lowe. Secondly, vngodly ones will flatter the rulers, and bee ready to doe that which will like them, especially if they be euill. The vse is, first, to teach magistrates to take heede what they doe, seeing the people be ready to follow them in all euill, for which (as well as their owne) they shall answer at the day of account. Secondly, to teach vs, when rulers set themselues against vs for wel-doing, to looke for the enmitie of their seruants, and of the multitude also.

*Doctrine.* [*none rescueth*] God often layeth great miseries 2 vpon his people, and denieth them al meanes of deliuerance: for the reason and, vse hereof, see *chapt. 1. vers. 7. doct. 3.*

[*In our liues*] i. with the toule of our soules, or with the *Vers. 9* danger of our liues [*we haue brought our bread*] i. we haue procured vnto our selues foode [*before the drynesse of the wilderness*] i. by reason of the barren, and dangerous places, where we were constrained to liue.

*Doctrine.* Generally out of the whole verse. The godly do often get necessarie foode, with the greatest danger and difficultie that can be. The reason is, because, first, the worlde, and all the fauourers thereof are against them. Secondly, God would make them thoroughly wearie of this worlde. The vse is, to teach vs, not to wonder, or be amazed, when euery worldly thing goeth against vs, but to looke for it, as our share allotted vs in this life.

[*Our skinne was blacke as an ouen*] i. Our bodies waxed *Vers. 10* blacke, euen as doth an ouen, being continually beaten vpon with the flame of the fire, that is within it [*with the storms of famine*] i. with that exceeding sharpe and continuall hun-

ger that maketh vs, as it were weaher-beaten with continuall stormes.

*Doctrine.* Generally out of the whole verse. The afflictions of Gods people doe often worke a great alteration in their bodies. The reason is, because, first, they are exceeding vehement. Secondly, God will often haue them seene (as it were) in their countenance, for the example of others. The vse is, to teach vs, to looke for afflictions from the Lord, both vpon our bodies and soules; and when we see them vpon others, to profite by them, as the good childe doth, when he seeth his brother beaten.

*Verse. 11* [*The women were defiled in Sion*] i. The honest and sober matrons did the enemy force and abuse to satisfie their filthy lust, euen in the holy place, dedicated to Gods especiall seruice [*the virgins in the cities of Iudab*] i. yea and the maydens also in euery place where they came, and in the ciues that they did ouercome.

*Doctr.* Generally out of the whole verse. There is no aste so filthy, or odious, which the wicked will not do, to accomplish their owne desires. The reason is, because, first, God giueth them ouer to worke al wickednesse with greedinesse. Secondly, Sathan ruleth them, who is shamelesse himselfe, and so maketh he all those that are wholly guided by him. The vse is, to shew vs, vnto what horrible condition man commeth, when God leaueth him vnto himselfe. Secondly, to teach vs, not to trust such as we see giuen ouer vnto sinne, no nor in those things that shame and ciuill honesty forbideth them to abuse themselves in.

*Verse. 12* [*The princes are hanged vp by their hands*] i. they make no more reckoning of the honorable men among vs, but doe euen hang them vp like dogs [*the faces of the aged are not honored*] i. the reuerend olde men and ancient matrons haue no kinde of ductie done them, but are vterly despised, as the rest of the people.

*Doctrine.* Generally out of the whole verse. When God stirreth vp the wicked to bee his scourge to punish his people, they haue no respect to fauour one degree or sexe  
more

more then another. The reason is, because, first, hee that is no acceptor of persons doth set them on worke. Secondly, they are generally sinfull in great measure, before such a rod cometh vpon them. Thirdly, the wicked seeke to satisfie their desires vpon all, ouer whom God giueth them power. The vse is, first, to reprove their vanitie that flatter themselves in their finnes, thinking they shall not be punished among other sinners, because they are great ones, rich, or aged. Secondly, to teach vs, of what condition soeuer wee be, to prevent the Lords punishing hand by repentance, or els we shall be sure to feele it extreemely, when our finnes are at their height.

[*They took the young men to grinde*] i. they made our *Verse. 13* goodly and strong young men to grind in the mill, a worke that Asses were vsually put vnto, being most painful, & most abiect worke [*the boyes fell vnder the wood*] i. they caused the young youths to beare such burthens of wood, as the very weight thereof crushed them downe, because they were not able to stand vnder it.

*Docrine.* Generally out of the whole verse. When the wicked doe tyrannize ouer the godly, they seeke to serue their owne turnes with them, with greater crueltie then they doe with the bruit beasts. The reason is, because, they beare a hatred vnto them; so as, euen their mercies are cruell. The vse is, to teach vs, to pray vnto God, that hee would neuer giue vs ouer into their handes, or if hee doe, to giue vs especiall strength and patience, seeing they vse to deale so cruelly.

[*The olde men haue ceased from the gate*] i. the graue and *Verse. 14* ancient men doe no more sit in the gate, according to the ancient manner, *Gen. 34. 20.* to iudge betweene partie and partie, and to execute iustice to all men [*the young men from their song*] i. and the youth also of the people haue no ioy, neither doe they vie any of their honest recreations, which they were wont to vse.

*Doctr. [ceased from, &c.]* It is a grievous plague vnto a people, when the seat of iustice is ouerthrowne from among the.

The reason is, because, first, it bringeth in all confusion and disorder. Secondly, no man can enioy any thing as his own. Thirdly, euery one lyeth open to the violence of spoylers, and hath no succour nor redresse, being wrouged. The vse is, to teach vs, first, that it is better to haue tyrants gouerne vs, then to bee voyd of all gouernement. Secondly, to pray vnto God for the gouernement vnder which we liue, that in the prosperitie thereof we may haue peace. Thirdly, to acknowledge all lawfull magistrates to be the speciall ordinances of God, appoynted for our good, and therefore to yeeld obedience, and reuerence thereunto for conscience sake.

2 *Doctrin.* [*young men from*] The ouerthrow of magistracie among a people, taketh all occasions of reioycing from all sortes of people. The reason is, because, first, many great blessings are lost, and many grieuances come vpon them which will make the heart heauie. Secondly, they haue no safetie, but haue cause euery one to feare another, & to stand vpon his owne guard, as though hee were in the midst of his enemies. The vse is, to teach vs, to pray vnto GOD that he would neuer leaue vs without those heads, and governours that may take care to protect vs in peace; for if he doe, our life will be more bitter then death it selfe.

3 *Doctrin.* [*their song*] Honest recreations and delightes are to be esteemed among the good blessings that God giueth his people in this life. The reason is, because, first, it is here accounted by the holy Ghost a grieuous thing that they are deprived of them. Secondly, neither bodie nor mind can continue able and apt to their dueties without some intermission, but it is neuer lawfull to be idle. The vse is, first, to reprove thē that are so Stoical, as they thinke no recreation to be allowed by the word of God. Secondly, to teach vs, that it is lawfull for vs to vse those exercises that may recreate either our bodie wearied with trauaile, or our mindes oppressed with studies, meditations, cares of this life, or troubles: so that these cautions be alwayes obserued, first, no parte of Gods worship may be abused in it, and therefore swearing, lottes, &c. must not be there. Secondly, the hindrance of our neigh-

bors

hous profite may not be sought in it, and therefore wee may neither desire their companie that should bee about their worldly businesse; nor seeke to profit, or gaine by the losse of any. Thirdly, it must be vsed to make vs fitter for the more weightie duties of our calling; and therefore wee may not spend whole daies, or halfe daies therein: for els we make not a recreation but an occupation of it.

[*The ioy of our hearts doth cease*] i. wee haue no matter of *Verse. 15* reioycing left vs at all [*our daunce is turned into mourning*] i. whereas we haue had much cause to be merrie, we haue now nothing but matter of mourning.

*Doctrine.* Generally out of the whole verse. Gods people are sometimes in such case, as they haue no cause of gladnesse, being on euery side beset with crosses and calamities. The reason is, because, first, God will let them see the desert of their finnes. Secondly, the Lord will bring them to a thorough mislike of this world, and a longing after heauen. The vse is, to teach vs, first, not to condemne any, or to thinke our selues to bee forsaken of God, because of the multitude and greatnesse of afflictions. Secondly, to learne by afflictions to set our affections more feruently vpon heauen and heauenly things.

[*Our crowne is fallen from our head*] i. all our glorie both *Verse. 16* of Church and common-wealth, yea and whatsoeuer thing any priuate man had wherewith hee was honoured or any way graced [*woe is now to vs, because we haue sinned*] i. cause of great sorrowe and lamentation is vpon vs, for that wee haue transgressed the righteous lawes of the iust God, and not yeilded obedience vnto him.

*Doctrine.* Generally out of the whole verse. It is the sinne of the godly that causeth all their afflictions which they doe suffer; which also in their greatest agonies they doe confesse: see *Chapt. 1. vers. 5. doct. 7. & vers. 8. doct. 2. & vers. 12. doct. 1. & 2.*

[*For this our heart is faint*] i. this grieuous estate of our *Verse. 17* finnes doth touch vs with the greatest griefe; *because of these things* i. for these great miseries which our finnes haue procured

cured vs [our eyes are darkned] i. our senses are made dull, as usually they are with griefe and sorrowe.

1 *Doctrine.* [for this, &c.] The godly when they are thoroughly touched, are more grieued for their sinnes, then for all the plagues that the Lord layeth vpon them in this life. The reason is, because, first, sinne in it selfe separateth betwixt God and man, which no kind of afflictions can doe. Secondly, sinne is the cause of afflictions, without which no sorrowe could come vnto vs. The vse is, to teach vs, to labour with our selues alwaies to be more displeased with our selues for our offences, then for those punishments which they bring vpon vs in this life.

2 *Doctrine.* [because of these things] The strength of mans bodie is more wasted with sorrow and griefe, then with any toyle that can befall it in this life. The reason is, because, griefe riseth from the heart, the fountaine of strength, and spreadeth into euery part of the bodie. The vse is, to shewe the cause why many are ouerwhelmed in some troubles, which (and greater also) some are not moued withall; euen because the one laieth them, as grievous things, to the heart; the other casteth them, as trifles behind his heeles. Secondly, to teach vs, so to sorrowe when afflictions are vpon vs, as yet we neuer exceed the meane, lest wee make our selues vnable to performe the duties of our callings, and so increase our sins by that meanes.

Verse. 18 [Because of mount Sion, which is desolate] i. This especially grieveth my heart, that the place where Gods seruice was wont to be vsed with great glorie to his name, and ioy to his people, should be made as a forsaken wilderness [foxes run in it] i. such as with craft and bloudie affection doe spoyle the flocke, doe raunge therein at their pleasure.

1 *Doctrine.* [because of mount Sion] The desolation of the Church of God, is the greatest griefe that can befall Gods people in this life. The reason is, because, first, it bringeth dishonour to God, which is more to be grieued at then the losse of life it selfe, *Exod. 32. 32. Rom. 9. 3. &c.* Secondly, they delight more in the prosperitie thereof, then in their other greatest

greatest ioy, *Psalm. 137.6.* The vse is to teach vs, to labour with our selues that we neuer think we haue attained to any tollerable measure of religion, vntill Gods glorie be the dearest thing vnto vs of all other.

*Doctrin.* [*foxes*] The troubles of Gods Church be at the height of her afflictions, when they that hate her, and spoyle her, haue power ouer her. The reason is, because, first, no part of Gods honour can be aduanced for them. Secondly, euery true member of the Church is vexed by them. The vie is, to teach vs, (as this people did) when such a condition befalleth the Church of God, to mourne for it, bearing patiently our shares in the miseries of it, and praying heartily to God for the amendment of it.

[*Thou O Lord remainest for euer*] i. howsoeuer there is *Vers. 19* oftentimes a chaunge and alteration in this world, and that in thy Church; yet thou abidest the same for euer [*thy seat to generation and generation*] i. the throne, on which thou sittest (for hee speaketh after the manner of men) to rule all things is firme, so as thy Church depending vpon the assurance of thy power and promise, can not but continue, howsoeuer seuerall generations be punished and cut off for their sinnes.

*Doctrin.* Generally out of the whole verse. The Lorde hath from the beginning, and will to the ende, and after all generations, rule the world, and all that dwell therein. The reason is, because, all power is of him, and is to be referred vnto him. The vse is, to teach vs, that howsoeuer we for our sinnes doe vanish away, yet Gods Church shall remaine, though floods of afflictions seeme to drowne euery member thereof; seeing it is founded vpon his promise that cannot lie, and his power which is able to doe all things. This doctrine, and the same vse thereof, is expressed, *Psalm. 102. 24.* to the end.

[*Why hast thou forgotten vs for euer*] i. O Lord seeing we *Vers. 20* are thy people, and thou our God, why is thy heauie hand so vpon vs, as though thou hadst no care of vs, & did forget vs?

Ed

[why]

[*why hast thou left vs to the length of daies*] i. why doest thou so carie thy selfe toward vs, as if thou hadst forsaken vs for euer?

*Doctrine.* [*why, &c.*] When the godly are most pinched with afflictions, then are their prayers most seruent vnto the Lord. The reason is, because, first, afflictions driue away drowfinesse and securitie. Secondly, the present vexation that troubles doe bring, doth make vs pray as earnestly against them, as we are desirous to be rid of them. The vse is, to teach vs, to know that howsoeuer no affliction is for the time ioyous, but grieuous; yet they are profitable to all that are rightly exercised in them, *Heb. 12. 11.*

*Verse. 21* [*Restore vs O Lord to thee, that wee may be returned*] i. O Lord, it is thou alone that must bring vs into our former estate of peace and felicitie, if euer we shall be brought vnto it: for he speaketh not here of the worke of repentance, but of their outward flourishing estate, such as they had vnder *David* and *Salomon* [*renew our daies as of old*] i. let it please thee to alter our estate from this miserie wherein it is, to that happinesse that it hath been in, in former times.

*Doctrine.* Generally out of the whole verse. It is in the hand of God alone to alter and dispose of the outward estate of all men in this life. The reason is, because all power ouer all things is in his hand alone. The vse is, first, to reprove them that ascribe any thing (when they prosper) vnto their owne power or wisdom. Secondly, to teach vs to seeke vnto God alone for successe vnto our trauailes, whether we labour for the good of the bodie, or the soule, and to acknowledge his hand that giueth both prosperitie and aduersitie therein.

*2 Doctrine.* [*as of old*] The experience of Gods former fauour, is a notable prouocation to cause vs still to trust in him, and to call vpon him in all our necessities: for the reason and vse hereof, see *Chap. 3. vers. 56. Doct. 1.*

*Verse. 22* [*For shouldst thou altogether contemne vs*] i. Lord how can it agree with thy promise and former mercies, how to make no reckoning of vs [*shouldst thou be exceedingly angry* with



with vs] i. canst thou shewe thy wrath against vs about the strength thou haste giuen vs to beare it, and so consume vs which are thine inheritance ?

*Doctrine.* Generally out of the whole verse. The consideration of Gods loue to his people, and mercifull disposition to do them good, is an assurance vnto the godly in their afflictions, that the ende shall be ioyful. The reason is, because, first, they know he hath euer shewed pittie to his people, and deliuered them out of all their distresses. Secondly, they beleeue that God will doe so with them ; seeing, neither his arme is shortned, nor his kindnesse any way abated, there being no change in him. The vse is, to teach vs, in all our troubles not to measure the euent of them by our owne sinnes, or our power to escape them (for wee shall be confounded in our selues) but by the due meditation of Gods power and mercie, which hee hath promised to employ for euer to the good of his Church, *Matth.* 28. 20. who will bee true of his word, though all men be lyars. *Rom.* 3. 4.

*The end of the Lamentations  
of Jeremy.*

Richard Cotes  
Barb.